Some generall OBSERVATIONS UPON Dr. *STILLINGFLEET'S* Book, and way of Wrighting.

WITH

A Vindication of St. *Ignatius Loyola*, and his followers the Iesuits.

From the foul Aspersions he has lately cast upon them, in his discourse concerning the *Idolatry*, &c.

In four Letters, written to *A. B*

Printed, 1672.

A short address to the READER, concerning Dr. *Stillingfleet*, and his present Answerers.

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Good Reader,

WIthout farther ceremony, be pleased to take notice that these Letters were ready for the Press, much about the time, when his Majesty's gracious Declaration for a general toleration came first out, a time which was generally thought not so seasonable for exposing such writings to publick view. I was therefore willing to follow the example of other Catholick Writers, who then were unanimously resolved rather to smother their just complaints in silence, and quietly enjoy his Majesties indulgent favour to all Non Conformists: then by justifying themselves, raise new heats and animosities amongst his Majesties loving Subjects. Had Protestants then been as forward to lay down their armes, probably not only these Letters would have been still suppressed; but all other Polemical writings in this kind. But when we heard of a new Warr so solemnly proclaimed against us out of the Pulpit, by D. Tillotson, and our adversaries (D. Stillingfleet by name) dayly triumphing and insulting over us, and interpreting this our silence to be an argument of our weakness, as if his books were unanswerable; we could no longer forbear to speake for our selves without betraying our cause.

Now as D. Stillingfleet in particular has abused many, you are to know that many have been also bold to lash him, and discover his tricks, and it is worth your observation, that no less then eight several Treatises are already come out against his charge of Idolatry and Fanaticisme, &c. either to the whole Libel or to some part of it.

1. D. Stillingfleet against Dr. Stillingfleet, in which he is shewed to be a very Lylbourn, ever jarring with himself, and scarce able to write ten pages without a manifest contradiction.

2. Reason and Religion by the same Learned Author that writ Protestancy without Principles: to which the Dr. has been fain to make so poor a returne.

3. Τῷ Καθολικῷ &c. Containing an entire answer to the Drs. whole book, which I hear will shortly be made publick, though the greatest part of it was taken in the Press by the Drs. Emissaries.

4. *There is a Collection of 4 other Treatises bound together, in answer to the material things in the Drs. book*, 1. Fanaticisme fanatically imputed to the Church of *Rome*. 2. The Roman Church's devotion vindicated. 3. Of Indulgences. 4. His Protestant Principles discovered. *The first of these was written by one of those most Learned writers that sent away Dr.* Peirce *with a flea in his ear. The other three were penn'd by the Learned Author of the* Guide in Controversy. *These Letters make up the eighth Treatise and I am credibly informed that the Author of the two questions (which in truth are unanswerable (though the cause as the Dr. pretends of the present Controversy) has a full answer ready, which I doubt not will be suitable to his Worth and Learning.*

And let not the Dr. slight any of these Treatises, because they are not of so great a bulk as his own: for after a diligent perusal, you will finde, that this mighty Man, who in his own conceit, was swel'd up as big as another *Goliah*, professing himself to be invincible, has met with as many *David*'s slings to fell him to the ground, as there are books out against him. If this be not really so, let him take up his Buckler, and appear again in the Field to defend himself; let him, I say, make a close reply to his Adversaries, and he will shew himself a man, but without this, his vapouring will not do it: for he that only challenges his Enemy into the Field, or strikes the first stroke, and then runs away when he meets with a resistance, shall never have the reputation of a stout man. It is easie enough to make a fair flowrish in words, to maintain the greatest Paradox in the VVorld, if there must be no sifting into the solidity of the Proofs: and it is after this rate that the Dr. writes bookes, without caring how to defend them, when they are once got safe out of his hands.

But now a word or two to his *Rationall Account*: he often brags it has never yet been answered, though he knows well, that both the *Guide in Controversy*, and *Protestancy without Principles*, had destroyed his very Foundation; nay he knowes that many learned Men of the Church of *England*, have despised it as no ways advantageous to their cause, and deem'd it a Fanatical work, as defending the *Greeks*, *Arrians*, and all other Hereticks, and Schismaticks, that oppose the Church of *Rome*. Notwithstanding all this, had not Mr. *Sp.* dyed and left his work half finished, the Dr. would have seen himself baffled long a go and it will not be long, I hope, before another Learned hand compleat the Work, to the shame and confusion of this vain and self conceited Man; Farewell, and be so kind as to excuse and correct these,

Errata

G. H. Lost Cat. 207 # 91 July 26, 1935 6/- (D.H.)

Errata.

PAge. 1. Sir is omitted in the beginning. p. 7. l. 15. dele much. p. 9. l. 19. *ſermones*, p. 10. l. 3. well, l. 4. Cardinals. p. 14. l. 5. jealous, p. 16. l. 30. dele *alſo*, p. 19. l. 1. *Bezius*. l. 31. for at p. 22. l. 1. makes. l. 12. to the. l. 19. his way. l. 31. carryed away. p. 23. l. 2. timel. 27 and that, p. 25. l. 1 *literæ*. l. 6 whereas. p. 26. l. 19. as ſlight. l. 22. expreſſions, p. 27. l. 5. only ſoon, l. 26. of the. l. 27. dele the, andread with a. p. 29. l. 5. dele if, l 34 one of his, p. 34. l 30. witneſſes. p. 35. l. 10. he is not, l. 25. by good. p. 37. l 31. how eaſie, p. 38. l. 9. cites *Navar*. l. 16. titles p. 39, l, 39. neither taught, p, 41, l, 33. the miſdemeanours, p, 42. l. 18. in theſe l. 23, triple, l, 33, du Pleix, Peter Matthew, l, 34, *Spondanus*, p, 48. l. 5, and 9, St. *Amour*. p. 52. l. 8. dele that. p. 53. l. 7, ſaw how, l, 20, moſt forward. p. 55. l. 14, of theſe ſome, l, 28. too clear, p. 58, l, 1, dele ſect. 9, and read D, *Stillingf*. ſect. 9, l, 12, for calling, l, 15, executed p, 60, l, 32, contrivance, p, 61, l, 10, that Cardinal, l, 29, was not of, l, 32, delivered it at Port Royal or if, l, 36, talkes of. p, 64, l, 12, *Archivium*, p, 67, l, 17, dele any, p, 68, l, 20, into *Canon*.

THE

THE FIRST

LETTER;

SOME

OBSERVATIONS

UPON

Dr. STILL^ts BOOK,

And way of Writing.

1. I Have ſpent ſome few hours upon that part of Dr. Still. *Diſcourſe*, which was the ſubject of ours lately, and the occaſion of your laſt Letter. And before I enter upon telling you my particular reflexions, you may pleaſe to obſerve three things; the firſt, his ſevere dealing with Roman-Catholicks; the ſecond, his Comical and jeſting way of expreſſing himſelf; the third, his cunning artifices to deceive his Reader.

2. His ſeverity is the more remarkable, becauſe contrary to the modern ſtile of his own party, and croſs to his own ſentiments delivered in his *Rational Account*, (p. 1. Ch. 2. & p. 3. Ch. 4. & p. 54.) For there he is ſo complaiſant, as to confeſs (with other Proteſtants) that the Roman Church is a true Church, yea *the very ſame with theirs*, and *a true way to ſalvation*, and that *ſhe holds the foundation*, that is, all

 fundamental

fundamental or essential points of faith, and differs only in certain *inferiour truths*, or *pious opinions*, which no man is bound to believe. But now (since the Lady left his Congregation) he is grown so fierce on a suddain, there's no dealing with him, he will needs Unchurch us, and by laying *Fanaticism* and *Idolatry* at our doors, obstruct our way to salvation, leaving us no other gate to Heaven, but that of ignorance or repentance, which lyes open to Turks and Jews as well as Roman Catholicks.

3. This makes me call to mind, a pleasant passage between Bishop *Ferne* and a good honest Parson, of whom I had it. The Parson was ready to publish a moderate Treatise in *Grotius* his way; but the Bishop would by no means suffer it to go to the Press, but could the Author that he was very much mistaken, if he thought that was the way to win us: he must know, that *a Papist was a kind of a beast, that would not be tamed with stroaking*: much less with striking, said the Parson. But the Bishop for all that would not alter his opinion; but the book must be suppressed. Dr. Stillingfleet is directly of the Bishops mind, he will stroake us no more, he will not court us into the same Church, or flatter us with the hope of salvation, as he has done formerly, he is now all for dry blows, and down right *striking*, and will not be content with any less charge, to beat down Popery, than that of *Fanaticism*, *Idolatry*, and unavoidable damnation: how in consequently to his own maximes, you have partly seen already, and has been clearly evidenced, in that short but smart piece, *Dr. Stillingfleet against Dr. Stillingfleet*, where he is made not only to wipe away the dirt, which he had cast at the Roman Church, but to throw a good part of it in his own face, by manifestly proving himself an Idolater, by the very same arguments which he brought to prove Catholicks guilty of that crime. And the Author (had he bin disposed) could with as much ease, have proved him a *Fanatick* as an *Idolater* from the same principle he made use of against Catholicks.

4. For why I pray are we *Fanaticks*, in his judgement? because forsooth we *countenance* some private *revelations*, and allow some of our Saints to have had an *Enthusiastick way*, as he calls it, *in their devotions*. Now this argument is far short of proving us *Fanaticks*, because we own nothing in this kind, but what is approved of by the authority of the Church, which is ever watchful and severe in punishing all impostures, and will not suffer pretended revelations, or any such extraordinary favours of Allmighty God to pass for currant, but what have past the test of a rigorous examination. For it is well known, that all

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such pretenders, are immediately clapt up by the Inquisition, and do not easily recover their liberty, till they have given a good account of themselves. So that none amongst us are permitted to be their own judges, in matters of faith, or particular ways of devotion, but all are obliged to submit to the judgement of the Church, and be guided by their lawful Pastors and Superiours: which submission effectually destroys, the very notion of *Fanaticism*, which is grounded in a private Spirit, and independent way of proceeding, contrary to authority.

5. Yet as to the Doctor, the argument comes home, to prove him a *Fanatick*. For I argue thus: he is a *Fanatick* that pretends to rule himself in matters of faith, by his private spirit revealing the truth unto him, but D. Still. pretends to rule himself in matters of faith, by his private spirit revealing the truth unto him, *ergo* Dr. Stillingfleet is a *Fanatick*. That he that pretends to rule himself in matters of faith, by his private spirit revealing the truth unto him, is a *Fanatick*, cannot be denyed, it contains the very notion of *Fanaticism*. The consequence is evident. The only thing I am to prove is, that the Doctor pretends to rule himself in matters of faith, by his private spirit revealing the truth unto him. This I evidence out of the Principles set down by him, in the end of his Book, *Princ.* 5. where he says, *that there can be no other means imagined, whereby we are to judge of the truth of Divine Revelation, but a faculty in us of discerning truth and falshood, in matters proposed to our belief*, *Princ.* 13. That *the Scriptures can be understood by all persons, who sincerely endeavour to know the meaning of them*, *Princ.* 14. And that *they contain the whole will of God so plainly revealed, that no sober enquirer can miss of what is necessary for Salvation*. For what I pray can this *faculty of discerning truth from falshood in matters of faith* avail him, with all the *sincere endeavours, and sober enquiry* he speaks of, unless it be infallibly assisted by some private spirit, which inspires and reveals the truth unto him. For since it is clear by experience, that the same words of Scripture, are construed by others, after all their *endeavours*, and best *enquiry* to find out the truth, in a quite different sense from that, in which the Doctor understands them, he must pretend some such private infallible assistance, which others have not. For example, the Doctor understands his commandments so, that God has there forbidden all worship of Images; Catholicks understand them otherwise, so as to hold such worship lawful. The Doctor will have, *This is my body*, to be taken in a Metaphorical sense, and so denies the real presence. Catholicks understand it litteraly as it sounds, and therefore adore Christ in the Sacrament. Again an Arrian denies

the Son of God to be equal to his Father; and thinks he has clear Scripture for it. *John* 14. 28. *The Father is greater than I.* An Anabaptist will not allow Infant-baptism, because, says he, the Scripture requires that all be taught before they be baptized, (*Matt.* 18. 19.) *Teach all nations baptizing them,* and children are not capable to be taught. The Doctor reads the same Texts, and holds the quite contrary tenets to both. The question then is, how he comes to see more than his Neighbours, if he hit right, in all these points wherein he differs from *Catholicks*, and other Sectaries, since the same clear light of Scripture is exposed to all, be they Catholicks, Arrians, Anabaptists, as well as to the Doctor: But oh says the Doctor, I have *a faculty in me of discerning truth from falshood, I seriously endeavour and soberly enquire* into the truth. They reply, they are rational creatures as well as he, and consequently have the same *discerning faculties*; they have also souls to be saved as well as he, and are therefore as much concerned to be *sober* and *serious* in enquiring out, that true faith which is necessary to Salvation; they have the same promises made them, of being assisted in their endeavours, where then is the difference, or how come they all to erre more than the Doctor? will you know the mystery? 'tis this: The *faculty* which the Doctor hath of *discerning* truth from falshood, with his *sober* and *serious enquiry* has an extraordinary private assistance, (which others want) and this directs him so infallibly, that *he cannot miss*. What's this in plain English, but to rely upon I know not what infallible private spirit, or to pretend to an *Enthusiastick way* of expounding the Scriptures, when the sense is in dispute. Is not this to make himself (and every Protestant) more then Pope? Is it not a degree of *Enthusiasm*, equal to the *spirit of discerning*, which the greatest *Fanatick* or *Quaker* ever pretended? and after this, me thinks, he should leave of clamouring so much against new revelations, since he has them at his command.

6. But do you not wonder, Sir, why the Doctor has so little charity, as to engross and monopolize this *enthusiastick* guift of discovering the true faith, to himself and a handful of Protestants. Bishop *Taylour* was a greater *latitudinarian* then so, when he granted the *liberty of prophecying* to all Christians. And he was as charitable, in clearing us from *Idolatry*, though the Doctor observes well, that else where he was of another opinion, that is contradicted himself, which he thinks a very sufficient way of answering his arguments, and possibly he may use the same method to defend himself, by shewing us that in another book he taught otherwise. I can assure you Sir, it were to

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be wiſhed, that the Dr. had, that which *Momus* found wanting in the bull, *viz.* an eye upon his horn, for he ſtrikes at no aime, and never minds, whether the blow may not light upon himſelf.

7. I have done with his *ſeverity*, onely I cannot but take notice; how he labours in his Preface, to juſtifie it, at leaſt for as much as concerns his charge of *Idolatry* layed againſt us by producing other Proteſtant Doctors, who managed it againſt us with as much heat, in Q. Elizabeths, and King James his days, for what is all this to the purpoſe, but onely to tell us, that Proteſtants claſh with one another, in this point as well as in others, and that for his part, he is reſolved to ſide with thoſe, that are the moſt rigid and puritanical, ſuch as Dr. Downham, whom he rancks in his liſt of Authors, and ſcorns to be leſs zealous, ſo that you may probably expect, that his next work will be, to prove the Pope Antichriſt. But ſince he leans ſo much upon the credit of his Proteſtant Predeceſſours, I hope he will find a time alſo, to vindicate them from playing the *Fanaticks*, or falſe Prophets, in pretending to foretel, the down fall of Popery in the year 666. from the number of the beaſt in the Apocalyps. And leaſt Proteſtants ſhould alſo be taken for *viſionairs*, he may do well to give us his opinion of his great grand-father *Luthers* black familiar, [*Luth. to.* 7. *Witt. fol.* 228. *Hoſpin. hiſt. Sacram. p. ult. fol.* 131.] who in a long conference, related by himſelf, gave him ſeveral reaſons for the aboliſhing of the Maſſe, and of Zuinglius [*Zuing. to.* 2. *fol.* 249.] his private admoniſher, who as he confeſſes, gave him the ſame counſel, though he did not well remember, whither he were white or black.

8. I come now to his comical ſtrain of writing, which I little dreamt to have met with, after ſuch a ſober declaration in his Preface, that *nothing ſhall proceed from him, but what becomes a fair and ingenious adverſary*; that *he does not think it ſuch a mighty matter, to throw dirt in a mans face, and then to laugh at him*, or, *any great skill, to make things appear ridiculous or dark*. That *it ſhews far more art and ingenuity to give them their due colours, and ſet them in their cleareſt light*. That *ſmartneſs of expreſſion ſeems to be like throwing of vinegar upon hot coals, which gives a quick ſcent, for the preſent, but vaniſhes immediately into ſmoake and air*. And laſtly, *that though men cannot command their judgements, they may and ought to do their expreſſions*. I ſay after all theſe affected promiſes, of writing ſoberly in the Preface, who would have imagined, to have found either ſo much bitterneſs, or ſo much drollery in the following Diſcourſe, or ſo much confidence in the man, as to bind them up both together in the ſame Book. It is a folly to bring inſtances,

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the whole work is ſtuff'd with flirts and jeers, which do well in *Hudibras*, but are nothing becoming a perſon of his calling, or one that profeſſes himſelf *a fair and ingenious adverſary*. This appears chiefly in his fourth Chapter: where he is ſo far from *commanding his expreſſions*, that he makes it his whole buſineſs, *to throw dirt* and make all things *ridiculous*, not ſparing the very Saints themſelves, for whom the greateſt part of Chriſtendom, has ſo much veneration, but making them paſs for the veriеſt Idiots and *Fanaticks* in the World. This is not ſuch *a mighty matter* to brag of, ther's *no great skill* in it, for nothing is ſo holy but may be eaſily profaned, by a looſe libertine pen. How ridiculous might he make the lives of the Prophets, or of St. John Baptiſt, or of Chriſt himſelf, would he but employ his talent in writing them, with as much ſmartneſs and picquancy, as he has done the lives of ſome of our renowned Saints. What can be written in a graver ſtyle, then the life of St. Ignatius of Loyola, is done, by Orlandinus, Maffeius, and Ribadeneira, and yet by his legerdemain, he has ſo metamorphos'd it, that it appears to be a kind of Romantick ſtory. Take but off his dreſs, and unmask it, *give but things their due colours*, and *ſet them in their clear light*, and you'l find him ſtill a *glorious Saint*, though painted by the Doctor like an *errant Fanatick*. To ſhew this ſhall be the ſubject of my next Letter, where (to uſe his own compariſon) you ſhall ſee, that all *the vinegar, he has caſt upon hot coals, vaniſhes immediately into ſmoake and air*.

9. The third thing I obſerve, in his way of writing controverſies, is his cunning ſhuffling, to deceave the world, for never Mountebank had more devices, to bring about his ends, then this man has tricks, to cozen his Reader, either by miſconſtruing his Authors meaning, or by foiſting in words of his own coyning, in the ſame character with the Text, to make it ſpeak his pleaſure, or chopping in a Parentheſis for his purpoſe, to turn the Readers fancy that way, which he would have him look, or crying up objections without taking any notice of the ſolutions, and ſo condemning the party without hearing his cauſe, or by boldly charging a whole body, with the faults of a few members, though condemned by the major part. Theſe are ſome of the Drs. ſlights, to confute his Adverſaries, and you will diſcover more in the peruſal of his books, for I will not enlarge my ſelf upon them at this preſent. Only I pray take notice, that all this while his deſign is, (as he tels us in his Preface) *to report faithfully* and *to argue cloſely*.

10. I wiſh, Sir, you heard as I do, how ſome judicious Proteſtants expreſs themſelves, concerning this his manner of writing, for I ſhould

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tire you to relate all their censures. One says it is the language of a John Potage, and that the only place for such a book in a Library, is amongst the Comedians and Play books; another that he talks at no time like a Puritan, and is too severe and uncharitable. For my part, I rather pitty the man, than quarrel with his book; I deplore the condition of mortals, who are so easily corrupted with errours and blinded with passions. Yet I cannot but admire, how some men can put on the nature of Serpents, and make it their business, to shew their teeth, and bite others. But enough of this subject. I am &c.

THE SECOND

LETTER;

How the life of St. Ignatius of Loyola is abused by Doctor Still.

1. YOu shall see in this Letter, how shamefully Dr. Still abuses St. Ignatius, and I am very much confident, you will be of my opinion, that there never was a *Book* so belyed the *Preface* as his does, never man that had less *command* over his *expressions*, or that took it to be *such a mighty matter, to throw dirt in a mans face, and then laugh at him*, as he, whatsoever he there pretends to the contrary.

2. Grave Authors have observed, that St, Ignatius began the great work, of founding the Society of JESUS, much about the time, that Luther fell into open rebellion against the Roman Catholick Church, as if God would tell us, by the circumstance, that as in the rise of other Sectaries, he always carefully provided stout Champions to encounter them, and defend his Church: as S. Athanasius against Arrius, S. Austin against Pelagius, S. Cyril against Nestorius, S. Hierom against Jovinian, Heluidius and Vigilantius, S. Norbert against Tanchelinus, St. Dominick and St. Francis against the Albigenses, &c. so in these later times, he raised St. Ignatius and his followers against Luther and his Came-

Camerades, between whom there has ever since been an eternal and irreconciable feud. And this may be the chief cauſe, why Dr. St. (who derives his negative Religion, from no other ſource) has ſuch a tooth againſt the Jeſuits, and their holy Founder. How groundleſs his plea is againſt the Jeſuits, you ſhall ſee by the next Poſt, [*the third Letter*] my preſent task ſhall be only to ſhew you, how ſhamefully he abuſes ſo great a Saint as Ignatius is, in the common repute of the Chriſtian world; I can aſſure you, there are ſober Proteſtants, that do not love, to ſee him treated with ſo much profaneneſs.

3. I do not queſtion but you have admired to ſee what a ſtrange metamorphoſis the Author of *Virgil Traveſty* has made of that moſt excellent heroical Poem, and how ridiculouſly it looks under that dreſs, which he has put upon it. This will make you wonder the leſs, to ſee ſo admirable a life, as that of St. Ignatius, made ſo ridiculous, by a malicious and ſcoffing writer, who becauſe he finds no ſuch extraordinary favours of Allmighty God, in thoſe of his flock, cannot ſee them in the ſervants of God, without laughing at them, as Nero and Julian the Apoſtat did in their times. And firſt to his *Sect.* 12.

4. His malice here, aimes chiefly at this [*Still. c.* 4 *Sect.* 12.] to make the Saint paſs for a mere *Alumbrado*, or one of the Sect of the *Illuminati*. And firſt ſays he, [*l.* 1. *c.* 17.] *Maffeius does not deny, that it was upon the account of the Illuminati and his enthuſiaſtical Preaching in the ſtreets that he was queſtioned in Spain.* By his favour, *Maffejus* has nothing *of his enthuſiaſtical preaching*, (they are words of his own coining.) He tells us that it was upon the account of the *Lutherans*, as well as the *Illuminati*, that he was brought into ſuſpicion, which (if it prove any thing againſt him) muſt prove him a Lutheran as well as an Alumbrado, and conſequently is impertinent to the Dr. purpoſe. But is a bare ſuſpicion enough to make a man criminal; or does Maffejus or any good Author, give evidence that he was found guilty? quite contrary: all he ſays is, that many were ſuddenly converted to a better life, by his good inſtructions, in the Chriſtian faith, and other pious diſcourſes, even in the ſtreets (I hope there is no *Fanaticiſm* in all this) and that this drew the eyes of many upon him, eſpecially in a dangerous time, when many Sectaries were ſtirring, ſo that upon ſuſpicion, he was called in queſtion, but that after many ſtrict examinations and tryals, not the leaſt fault could be found in his life and Doctrine. By which you ſee, Maffejus his evidence is point blanck againſt him. His next proof is out of the character of the *Illuminati*, which he would faſten upon S. Ignatius, but with as ill ſucceſs. For firſt Ludovicus de

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Paſamo deſcribes them, *by their pride and diſobedience to their Superiours, by their obſtinate adhering to their illuſions, and indulging themſelves in their ſenſual luſts.* Now it is manifeſt, out of the whole courſe of his bleſſed life, that there could not be a more *humble, obedient*, docil and tractable perſon then Ignatius, nor does he commend any thing more to his followers, than *obedience* to their Superiours and ſpiritual guides, as the ſafeſt way to avoid *illuſions*, of which ſubject he has left written a moſt admirable Epiſtle. And as for *ſenſual luſts*, his converſation was ſo Angelical, after his converſion, that I defie his greateſt enemies to find the leaſt blemiſh in that kind. What *Spondanus* adds to the deſcription of the *Illuminati*, *that under preſence of mental prayer, they deſpiſed the uſe of the Sacraments, preaching the Word of God, and all holy exerciſes*, doth as little ſuit with *Ignatius* his ſpirit, for though he ſtood much for *mental prayer*, as more profitable than *vocal*, if a right uſe be made of it, yet he was a great friend of *Preaching*, and this the Doctor ſhould not deny, who is ever and anon bringing him preaching before his time, and in the very ſtreets, though his Authors at moſt ſpeak of Catechiſtical inſtructions, for he muſt know, that *Sermons* in Latine, does not neceſſarily ſignifie *Sermons* as he always tranſlates it, but familiar diſcourſes. For *the uſe of Sacraments*, it is well known, that St. *Ignatius* was ſo far from *deſpiſing* it, that he was not only a great frequenter of the Sacraments himſelf, but is held to have been the chief Author of reintroducing that pious practiſe, which was much gone to decay before his time. What ſhall I ſay of other *holy exerciſes*: though he loved prayer, yet he had ſo much zeal of ſouls, that he neglected no charitable office, which he could do for the good of his neighbour, either in ſoul or body, witneſs his laying hold of all occaſions, to exhort his neighbour to the deteſtation of vice, and love of vertue, his ſerving the ſick in Hoſpitals, and begging alms for the relief of poor people, *&c.* You ſee, Sir, not any one part of the character of the *Illuminati* can be applyed to St. *Ignatius*; ſo unlucky is the Dr. in his arguments, as if he took pleaſure in throwing dirt, though it fall ſhort and cannot reach his adverſary. Now if you have a mind to ſee the true character of an Orthodox Chriſtian, in oppoſition to the *Illuminati* and other impure Sects, read over thoſe moſt excellent rules, which St. *Ignatius* has ſet down in the end of his Spiritual exercifes, [*Reg. ut cum Eccleſia ſentiamus.*]

5 The Doctor will not let this fall ſo, but to *put the matter out of diſpute*, brings in *Melchior Canus*, a *perſon*, ſays he, *of more learning and judgment then a thouſand Ignatius's.* Compariſons are odious, yet

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let me tell him, St. *Ignatius* has the general repute of a wise man, even amongst Protestants, who have lookt well into his Institute, and it is wels known how Catholicks esteem him. To omit Popes and Cardinal (who when occasion serves, know how to distinguish an English Quaker, from a man in his wits,) [*Orland. l. 16. n. 129.*] *Ferdinand* the first King of the *Romans* had a great value for him, and *John* the third King of *Portugal* (no fool) thought him the fittest man in the world to succeed *Julius* the Third in the Chair of St. *Peter*. But to return to *Canus*, he would never believe otherwise, but that St. *Ignatius* & his companions, were the fore-runners of Antichrist, described by the Apostle in the last times. [*2 Tim. 3. 1. to the 8.*] But in this I am sure he shewed neither *learning* nor *judgment*. For first a very little learning would have served, to answer himself with the very same arguments, which St. *Thomas* used, [*S. Tho. lib. contra impugn. Relig. c. 24. & 25.*] to wipe off the like aspersions from his own Order. Nor does it argue much judgement, to be so singular and extravagant in his opinion, as to condemn an Order, which was confirmed by the Sea Apostolick, and approved by his own whole Order. For not onely *Penna*, a grave Doctor of the same University and Convent with *Canus*, stood up in defence of St. *Ignatius* and his Society, but *Franciscus Romeus*, General of the *Dominicans*, write a circular Letter, to all his Subjects, in which he not only commends the Fathers of the Society, but commands them in vertue of holy obedience, not to write or speak ill of them, but defend them as their fellow labourers in Christs Vineyard, as the Doctor might have seen in *Orlandinus*, [*Hist. Soc. Jesu l. 8. n. 46.*] in the very place he quotes out of him, but it was not that he lookt for. To his Text out of St. *Paul*, it agrees no more with St. *Ignatius*, and his followers then his character of the *Illuminati*, but may well be applyed to his grand Patriarck *Luther*, who was a great *lover* of himself, *covetous*, *haughty*, *proud*, *blasphemous and wicked*, *without peace*, *incontinent*, *unmerciful*, *a lover of voluptuousness more then of God*, *one that entered* into a Religious *House*, and *lead captive a silly* Nun *laden with sins*, &c. The story he relates, how *Ignatius boasted of his righteousness*, in presence of *Canus*, and *commended one of his brethren for a Saint*, who was Frantick in a certain *conjunction of the Moon*, may go with the rest, upon *Schioppius* his credit (who is as good an Author as *du Moulin*) but will never be credited, by any sober persons, who take not the Saint for a starck fool.

What he adds of St. *Ignatius* his flying out of *Spain*, for fear of being layed hold on by the Inquisition, and of his being absolved at *Rome*,

for

for want of accusers, his as falls as you shall see anon, for he was both clapt up in the Inquisition, and honourably dismissed, before he left *Spain*, [*N.* 20.] and the malice of his accusers was not wanting at *Rome*, nor the just Judgments of God upon them. [*N.* 29.] Yet the Dr. draws out of these testimonies this wonderful conclusion: *See from what man, the Jesuits derive the infallibility of their Faith.* I wonder in what *conjunction of the Moon*, the Doctor writ this, for there never was such a piece of non-sense, as to make the Jesuits fetch the infallibility of their faith from St. *Ignatius*, who profess as all Catholicks do, that they derive it, from the infallible Word of God proposed unto them by the Catholick Church. I have heard some laugh heartily at this passage. *This* (said they) *is that which we call pure nonsense, we must confess others are but bunglers in comparison of him, you must sometimes turn over a whole Book before you can find it out, but here it lyes so close together, you need not go far to seek it. He has the true knack of it.*

6. I have done with his *Sect.* 12. sure in the next, we shall have something in good earnest, if he remember his promise, *p.* 262. to prove St. *Ignatius as great a Fanatick as ever has been in the world*, and we shall have fair dealing, if he keep his word: for he promises to bring no more *Schioppius's* for witnesses, but only three Jesuits. *I shall only* (they are his words) *make use of those of his own Order, who have writ his life, Maffejus, Orlandinus, and Ribadeneira*, he means, so he may use them after his own fashion, for as I told you in my first Letter, he ha. more tricks than one, to compass his ends. And first it is not without design, that he slips over the Saints noble extraction, from the Grandees of *Spain*, both by his Fathers and his Mothers side, and his education at Court, for persons well born and bred, do not use to turn *sneaking Quakers*, and therefore he did prudently to conceal these circumstances, least his Readers fancy should at first sight be drawn off, to imagine him something better than a *quaking Fanatick*.

7. He therefore begins his History of St. *Ignatius* his life, from his happy conversion, which as all Authors agree was in this manner. In the defence of the Castle of *Pampelona* (which was committed to his charge) he received a dangerous wound, which tyed him fast to his bed, and kept him long under the Chirurgeons hands. Wherefore to pass away the time, he call'd for some profane Book, as his custom was, but the special providence of God had so ordained, for his good, and the salvation of many souls, that no Book could be found in the

house, but the life of Christ, and the lives of the Saints. For upon the perusal of these two Books, his heart was filled with thoughts of eternity, and withal so inflamed with the love of God, that he was instantly changed into another man, and resolved to follow a new course of life, in imitation of Christ and his Saints. Tell me, Sir, I pray what do you see in this conversion, that may not become a Saint? [*Conf. l.* 8. *c.* 6.] was not St. *Austin* himself moved with the like suddain conversion of two Courtiers, upon reading St. *Antony* the Ermits life, written by St. *Athanasius*? yet the Dr. sticks not here to compare him to *Don Quixot*, and the Books he read to the *old Romances*, onely to cover his prophaneness, he purposely conceals the life of Christ, of which the Authors he professes to follow, make express mention. After this to make himself more sport, though at his own cost, as you shall see by and by, he seems to wonder, how he did to read the Books, which were brought him; for *Maffejus*, says he, describes him, as one *that had hardly ever learnt his Letters*: Were this so, *Maffejus* had soon forgot himself, for in his third Chapter, he relates how *Ignatius* a little while after, being grown to be a convalescent, took a great deal of pains, to write out in a curious hand, in golden and other coloured letters, all the remarkable passages, which he had observed in the life of Christ and his Saints, a clear argument, that he knew his Letters well, since he could both write and read. But the mistake is not in *Maffejus*, but in the Doctor, who either does not, or will not understand him. *Maffejus* his words are: *Literis vix tum a limine salutatis*, which every *Westminster* Schollar will English thus: having hardly learnt his Accidence, or being but a very mean Schollar; for they'l tell him, *litera* is not always taken for the Christ-cross row, but most commonly for learning: so that the Doctor needed not to have turn'd him back, as he does, to his Horn-book. Nor was St. *Ignatius* then such an ignorant soul, as he would make him for *Maffejus* observes, [*l.* 1. *c.* 2.] that he had long before this, made an heroical Poem in honour of St. *Peter*, to whom he was always much devoted. So much crys the Doctor, that it is possible it was St. *Peter*, that taught him to read, when he appeared to him; and so puts off that vision with a jeer. And he scoffs as much, at his stirring himself up to perfection, by the example of those two illustrious Founders, St. *Dominick*, and St. *Francis*, borrowing metaphors from Knight-errantry to express it ridiculously, as he does all the rest; as if it were not a thing very commendable, to strive to follow the examples of the Saints. [*Conf. l.* 8. *c.* 11. The great St. *Austin* is not ashamed to confesse, it was the example

example of others, that moved him to a chast life. *Can it then not perform that, which is performd by so many of both sexes?*

8. One night St. *Ignatius* gets out of his bed, falls down upon his knees before an Image of the Blessed Virgin, and there wholy devotes himself to Gods service, in a new Spiritual warfare under Christs Banner, what can be more serious and devout than this? yet the Dr. is not much taken with this *fit of zeal*, (as he calls it) for he cannot well understand what he means, to leave his warm bed to pray in the night, and therefore to make this passage seem also ridiculous and Romantick, he tells us, it was *in that posture* that he *vow'd himself her*, (the Blessed Virgins) *Knight*, and has the face to quote *Orlandinus* and *Ribadeneira* for it, [*Ribad. l. 1. c. 2. Orland. l. 1. n. 12.*] who have no such matter. But they both take notice of the strange noise and trembling of the room, where the Saint made this heroical resolution, of leaving the world in good earnest, and look upon it as an argument, that his prayer was heard, as it happen'd in the case of *Paul* and *Silas*, [*Acts 16. 26.*] or that the Devil took his leave of him. To this the Dr. only says, *there is some reason to doubt it*. But his doubting will not make St. *Ignatius* a Fanatick.

3. Soon after this, he had a gracious visit from the Mother of God, who appear'd to him, with little Jesus in her arms; at which sight he was wonderfully comforted, and incouraged in his good resolutions, and particularly in that of leading a chast life, and the event prov'd it a true vision, for from that instant, to the hour of his happy departure, he enjoy'd a most perfect guift of Angelical purity, both in body and mind. Here the Doctor makes a learned note, in a Parenthesis, (*that he thought himself a woman*) for he would have you take it for a dream. But if his friends *Luther* and *Zuinglius*, could see their black and white spirits, while they were broad awake; why may not Gods servants have their visions too, without dreaming. And let me tell him here once for all, that when such visions are recorded by good Authors, he must give us leave to believe them with a moral and humane faith. For as it argues a great deal of folly to believe all things in this kind rashly, and without good proof; so it is an argument of a kind of stupidity and profaneness, to question all such stories in the lives of Saints, which upon the Authors credit and due examination, are generally believed, and cannot rationally be denyed, unless we will tye Gods hands, from communicating his favours unto his Saints, who *delight to be with the sons of men*. It is strange how inconsequently Protestants proceed in this point. They will sooner believe that *Targum*

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cut a whetſtone with a knife, that *Claudia* a Veſtal Virgin drew a great Ship with her girdle, which could not be ſtirred, and other ſuch prodigies recounted by *Livy*; than a miracle Canonically examined, and atteſted by many Catholick witneſſes upon Oath.

10. By this time St. *Ignatius* his elder brother, was grown zealous of his intentions of leaving the world, nor was it poſſible for him to conceal them, his very look, his pious diſcourſes, and his continual prayer were enough to betray him. He ſets himſelf therefore to perſwade him, not to diſgrace his noble family, by running upon I know not what extravagant courſes, not to ruine his own fortune and ſuffer all his fair hopes of preferment, purchaſed by his valour with the danger of his life, in the ſervice of his King and Countrey, to be thus blaſted in the Bud. But all his Rethorick would not do, St. *Ignatius* was temptation proof, againſt all his Batteries, he ſoon ſhook him off, and under pretence of a viſit, which he was to give the Duke of *Noyara*, which he ſoon diſpatcht, he went thence immediately to *Montſerrat*, a place of great devotion to our Bleſſed Lady. In the way thither, entering into diſcourſe with a Moore, who denyed her to have been a Virgin after the birth of her ſon, his zeal began to riſe againſt him, and having yet ſome Reliques left of his Martial ſpirit, he was in ſome diſpute with himſelf, whether he ought not to defend her honour with his Sword, but the Moore being gone another way, in great perplexity, not being able to reſolve the caſe, he puts the Reins in the Mules neck, with a reſolution to purſue the Moore, if the Mule followed at the parting of the two ways and not otherwiſe. But Almighty God ſo diſpoſed, that the Mule left the beaten road, and went on directly to *Montſerrat*. This certainly was an ignorant piece of zeal, or a pious kind of ſimplicity, in a new convert (for no body goes about to excuſe it otherwiſe) only the Authors of his life, note well with St. *Auſtin*, [*l.* 22. *Cont. Fauſt. c.* 70. that there are ſouls, who even in their vices, ſhew the great capacity and inclination they have to vertue. So *Moyſes* in killing the *Ægyptian*, [*Exod.* 2.] ſhewd what zeal he was to have for Gods cauſe, and I hope the Dr. will forbear to liſt him in the number of *Fanaticks* for that fact.

11. It was in his way to *Montſerrat*, that he made a vow of perpetual chaſtity, and a purpoſe to go in Pilgrimage to *Hieruſalem*. Wherefore to put himſelf in a habit ſuitable to that journey, and to the ſevere life he meant to lead, at a Village near the Town, he got himſelf a rough long coat of Sack-cloath, with a cord to gird it about him, a Pilgrims ſtaff and bottle, and hung them at the pummel of his Saddle,

for

for fear the people should think him in his wits (says the Doctor in a Parenthesis) but *Maffejus* (from whom he took that circumstance) more religiously says, he did it, that he might by degrees learn not to blush at Christs poverty.

12. No sooner was he come to *Montserrat*, but he goes straight to the Monastery, and there spends three whole days in making an exact general Confession of his whole life, to one of the Religious, to whom he also communicated the new course of life, he was resolv'd to lead. After this he hangs up his Sword and Dagger at our blessed Lady's Altar, puts on his Pilgrims Weed, and steals privately out, to give away his rich cloths to a needy Beggar: then return's to the Altar, and there watches and prays all night, (it being the eve of the Annunciation of the Blessed Virgin) sometimes standing, sometimes kneeling, and all the while zealously offering himself to Gods service, under the special Patronage of his Virgin Mother. And the Authors of his life observe, that he did this, not to be less fervent in consecrating himself to the sacred Militia of Christ our Saviour, then the ancient Knights were, who before their Instalment were wont to watch in the Church all night in their Arms. Now you shall hear what the Doctor says to all this. First he warily omits his general Confession and consulting with his Ghostly Father about his leaving the World, as no necessary circumstances in point of Chivalry; then he fondly describes his habit putting *a plain Crab tree-staff* in his hand, and *a wicker shooe* on his foot, (for so he ignorantly translates *baculus tornatilis* and *calceus e sparto*) and because he is resolv'd to make him our Lady's Knight, as before in his other night prayer, he made him to *vow himself her Knight*, so now he represents him, *devoting himself with all his might to her service*, as if he had not with all entirely consecrated himself unto Almighty Gods service. But that in which he hugs himself most, is by a certain slight of hand, which is natural to him, to pervert his Authors sense, and make the world believe, that the Knights which they say, St. *Ignatius* proposed for his imitation in his night watch, were *Don Quixots*; whereas it is manifest that they speak of certain Christian Knights, who it seems according to the Ceremonies of their Order, were wont to keep a nights watch in the Church before their Instalment.

13. Thus accoustred in his Pilgrims Weed, bare-headed, and with but one shooe upon that Leg which was lately broken at *Pampelona*, leaving his Mule to the Monks, *early in the morning* (a necessary circumstance cryes the Dr.) and so it was for his purpose of concealing himself, away he goes for *Manresa*, a place where he was utterly unknown,

known, there he takes up his lodging in the common Hospital, and for that he had been over curious in combing his hair, and tricking up himself, he begins now quite to neglect himself: lets his hair and nails grow, begs from door to door, fasts every day but Sunday (when he constantly went to the Sacraments) Disciplins himself thrice a day, and prays seven hours on his knees, lyes upon the bare grounds, serves the sick, and distributes part of his Alms to other poor people. And all this to tame his flesh, and get the mastery over self-love, and so dispose himself the better for his devout Pilgrimage into the Holy Land. This hardship and austerity of his, go with the Dr. for an argument of *Fanaticism*; for it is probable he may be of their opinion, who describe St. *John* in the Desert, leading a good commodious kind of life, [*Vide Cern. a lap. in Matt.* 3 4.] wearing watered Chamlet, feeding on Lobsters, *&c.* But we must help him to reconcile St. *Ignatius* his begging with his fasting, for he cannot understand why he begg'd every day, and yet fasted six days in the week. Let him therefore look better into his Authors, and he will find, that he fasted onely with bread and water, and begg'd that, and distributed the rest of his Alms unto other poor Creatures. One thing more is here worth your observation. The Doctor in his whole Narration, says not one word of his giving away his Mule, and travelling on Foot, because you know a *Knight Errant*, is no body without his *Rosonante*.

14. In this retirement and pennance at *Manresa*, St. *Ignatius* was not only, grievously vext with scruples about his Confessions (a disease which Protestants are not much troubled with) but also furiously assaulted by divers temptations; all which he manfully overcame, by the particular assistance of Gods grace, and by following the conduct of his Confessor. One among the rest was, to throw himself out of a Window: and this the Doctor only mentions out of *Maffejus*, [*Maff. c. 6. Ribad. c. 6.*] but also abuses him as well as the Saint, making him say, that he was *near* doing it; when he only says, he was tempted to do it; as our Blessed Saviour was to throw himself down from the Pinnacle of the Temple. And *Ribadeneira* expressly notes, these devout aspirations which he used, to resist that temptation: *Lord I will not do it. I will not offend thee, for thou art my God, my strength; why hast thou forsaken me? and why go I sorrowful while the enemy afflicts me?*

15. It pleased God after these sharp tryals of his servant, not onely to restore him to a great peace and quiet of mind, but to favour him with many extraordinary visions and revelations. In one of his visions, while he was devoutly reciting our Bless.d Lady's Office, he had a clear

a clear sight given him of the blessed Trinity, under a corporeal representation, at other times upon a sudden, such clear Lights were infus'd into his Soul, that without the help of any Master he understood many things, not only of the Creation of the World, and other Mysteries of our Faith, but of subtle Speculations, belonging to the hidden Secrets of Nature, as perfectly, as if they had been represented unto him in a clear Christal Glass; so that he learnt more in an instant, by this infused knowledge, then he could have got by long Study. In one of his Extasies, he continued eight dayes, without any other sign of life, but a soft beating of his Heart, and when he came to himself, as out of a sweet slumber, he opened his Eyes and repeated the name of Jesus, and immediately rose up, to the astonishment of many that were present; of whom we have it, says *Ribadeneira*, for St. *Ignatius* was not the man, that ever spoke of it in all his Life. In this Extasy says *Orlandinus* it is credibly believed, that as the Apostle in his three days rapture to the third Heaven, probably saw the whole form and mysterious order of Gods Church; so *Ignatius* had a sight given him of the whole Form and Model of the Society, which he was to found. These extraordinary favours of God, have no more credit with the Doctor, then if they were so many old Wives tales. But let him give Ear to that of the Apostle; *The sensual man perceives not those things which are of the Spirit of God; for it is foolishness to him, and he cannot understand*, &c. 1 Cor. 2, 14. he must give others leave to believe, there was something more then ordinary in these occasions; for had he not got an infused knowledge by those Divine visits how could he (ignorant as he was in all humane Sciences) have compos'd a large Treatise of the blessed Trinity, or discourse of that mystery, as he did to the astonishment of all those that heard him, or how could he have written, such an excellent Book as that of the Spiritual Exercises? in which (to say nothing of other pious Instructions) he teaches, with a singular dexterity and method, divers wayes of Prayer and Contemplation, fit for the reformation of manners and progress in all vertue; prescribes admirable Rules for the examination of our consciences, rooting out our vicious habits, bridling our immortified Passions, discerning Spirits, overcoming Scruples, and chusing a state of life according to Gods will. A Book which has drawn infinite Souls, as well Ecclesiastical as Secular; from a loose kind of Conversation, to a strict penitential Life. A Book which is of that general esteem in the Church, that it has been approved by his Holiness, *Paulus 3 Anno Dom.* 1548. without

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altering the least tittle, and recommended as a work of great Piety, and very useful for the benefit of Souls, and acknowledg'd by the Cardinals of the holy Rites, to have proceeded from supernatural light and illustration; and not from the Art and Invention of man. But since I am upon this Theme, you may expect that I take notice, of a notorious false aspersion, which the Dr. [*pag.* 341.] in another place of his Book, has cast upon this most excellent work; as if the Saint had taught there, I know not what fond Doctrine, about private Revelations. The place, he confesses, is not in the Editions that are now extant; so that we have this at least, that the Jesuits do not own the Doctrine, but he takes it upon the sole warrant of a libellous Author, [*Mor. pract. of the Iesuits p.* 379] who pretends to have it out of an old Edition, *Anno Dom.* 1574. I say libellous Author, for his Book was publickly burnt in *Paris* by the common Hangman, by the *French* Kings expres order, and I pray take notice of this, as often as you shall meet with the same Author. The folly of this slander appears by this, that the Copies we have, are found conformable to the Original, which was approv'd by his Holiness, word for word, and which the Jesuits had no reason to corrupt, by foisting in such a piece of Nonsense, as he imagines; and soon after, for meer shame, to steal it out of all the Copies. There is much more cause to think (if there ever were such an Edition) that it was put out by no Friends of the Jesuits. But I must not forget one of the Doctors Observations, which (though intended as a jeer) makes not a little for the honour of the Saint. Having told us, what I lately observ'd out of *Orlandinus*, that some think it probable, that he saw the frame and model of the Society in his eight days extasy, he cries out *a blessed sight! if he saw all the consequences of it too.* I am clearly of his opinion in this point: it was *a blessed sight*, to see his order so strangely increas'd and dispers'd all over the habitable World, whereas *Luther* and other modern Sectaries, could never get footing beyond the *Alps* or *Pyrenean* Mountains. It was *a blessed sight*, to see how constantly his Children laboured for the good of Souls, and how readily they shed their Blood for the true Faith; what a world of good was to follow, by his setting up Schools every where, for the Education of Children in Piety and Learning; what a wonderful reformation was to ensue in all *Europe*, and what miraculous Conversions, were to be wrought by his Followers, all over the new World: in *America Asia* and *Africa*. This I say was a most *blessed sight*, to see so many Souls, brought to the Faith of Christ, by those of his order, in the *East* and

West-

West Indies, in *Iapania*, *Brasil*, *Æthiopia*, *China*, &c. For *Bossius* (*de signis Eccl. l.* 6.) sticks not to challenge all Sectaries, from *Simon Magus* their grand Partiark, and Ringleader, to these present dayes, to produce but as many soals drawn to their Factions, as were converted from Paganisme to the Christian faith, by S. *Xaverius* alone, the number, saies he, amounting to ten hundred thousand. I know the Dr. will be ready heer to repeat that fond story, which he has set down, *pa.* 439. of the Jesuits way of converting the Pagans in *China*; but till I meet it there, let it suffice to tell you, the Author he leans upon, is a Libelling Jansenist.

16. Give me leave Sir, to pause here a while, and make a short reflection, upon what has been already deliver'd, concerning S. *Ignatius* his life. You have seen his conversion, and rigorous pennance, and some of his divine illustrations and visions, but perhaps you do not see, how illogically the Doctor goes to work, to conclude him to be a Fanatick, out of all this. Reduce but his discourses into Syllogisms, and this will clearly appear. For example thus. *Whosoever upon reading the lives of Christ and his Saints, leaves the world to consecrate himself intirely to Gods service is a Fanatick*, can you deny this? *but* S. *Ignatius did so*, as the Dr. grants, *ergo he was a Fanatick*, a wonderful piece of Logick. Again, *Whosoever voluntarily embraces poverty, and gives himself to much Prayer, Fasting, and corporal austerities, is a Fanatick* (as well as St. *John Baptist*) *but* S. *Ignatius did so*, ergo, *he was a Phanatick*. Yet again, *Whosoever watches and Prayes all night in the Church, as pious Knights were wont to do in old times, before their Installment, is a Fanatick*, For no body must do that for Gods sake, which others do for ceremony) *ergo he was a Phanatick*. Yet once more, *Whosoever has Revelations and visions is a Phanatick* (For many Saints have had them as you shall see towards the end of my letter) *ergo he was a Phanatick*. Let us proceed.

17. It seems S. *Ignatius* did not so ingross all visions to himself, but others had some too: for at *Barcellona* in his way to *Hierusalem*, the Lady *Elizabeth Rosella* saw a great shining light about his head, whilst he was humbly sitting amongst the boyes at a Sermon in the Church, and heard a voice within her, which bid her call him and treat him like a Saint. There was a Senator also at *Venice*, had a like vision concerning him, checking him for lying at his ease, while the servant of God *Ignatius*, lay in the Streets, at which voice he suddainly rose up, found him & brought him into his house, and treated him civilly, though the Saint next day made choice of a worse lodging. Besides one *John Pascal*, often saw him elevated in the air, some cubits above ground. Perhaps

these are the visions, which must prove him a *Fanatick*. If so, he must argue thus. *The Lady* Elizabeth Rosella, *the Venetian Senator, and Paschalis, had their visions in relation to his sanctity of life*, ergo *he was a Fanatick*. But where will he have a minor to make up the Sillogisme in right forme? for say they were illuded, at most it will prove *them Fanaticks*, but not *him*. That indeed of *Rosella* seems something ridiculous, as he relates it, for he makes her to have seen *a great shining about his mouth*, but in this I must once more appeal to the Lads of *Westminster* School, whether *os oris* in good Latin do not often signify the whole countenance, and whether they would offer to translate: *Os humerosq; Deo simili*s, like a God in mouth and Shoulders, or *Os homini sublime dedit*, Nature has given man a sublime mouth. At least *Ribadeneira* one of his Authors has *caput* instead of *os*, and that I am sure he will not English *mouth* least the Boys laugh more at him.

18. S. *Ignatius* was a well bred Gavalier, and a great Courtier in his time, (as I told you before) and had affected ceremonies and compliments, according to the mode, but after his Conversion, one of his chief cares was, how to expiate this vanity of too much courtship. The way he took was, to conceal his birth and education, so as to be taken for a contemptible person. This made him lay aside the Gentleman, and carry himself in all company, as if he had been born and bred a meer clown, calling every body by his name, without any Titles of honour or respect. Now in his return from *Hierusalem* (in which voyage there are many devout passages and many clear tokens of Gods providence to the Saint) which the Dr. was pleased to omit) as he was passing through *Italy*, he was taken for a spy, by the Spanish Souldiers, and in a scornful and rude manner, drag'd along the streets, and carryed before their Commander. In this occasion he bethought himself, whether it were not more discretion, to alter his carriage, and demean himself with more civility the better to get off; but finding this to proceed from a base and servile kind of fear, he resolves not to change his style, and therefore neither puts off his hat, nor scarce speaks for himself, but remains for the most part silent, that he might be taken for a fool or a madman. And he mist not his aim, for it was upon that account that the Captain dismist him, and the Souldiers abused him shamefully, only one of them had the compassion and kindness to entertain him and protect him, till he got out of their reach. However the Dr. is of opinion, *he might have sav'd himself the labour of whipping himself that day the souldiers doing him that office very effectually*. But for all the Doctors flouts and jeers, the Saint, who had a true value and

estimate

estimate of the christian vertues of patience and humility, knew how to make good use of such sufferings. Nor did he ever after change his opinion, as to this point, but was often heard say, that were it not for losing his authority (which is necessary to do good with our neighbour) he would most willingly walk the streets in a contemptible manner, all stuck with feathers, and half naked, to be hooted at by the boyes, and taken for a mad man. Nor did he keep this humble spirit to himself but strove to communicate it unto all his children in that truly Evangelical constitution, which he prescribes for all his to follow, and runs thus, [*Sum. Const. §. 11. They must diligently observe, esteeming it a matter of great value and main importance in the sight of our Creator and Lord, how greatly it helps and makes for the profit of a spiritual life, to abhorr wholly and not in part, all things which the world loves and embraces, and to admit and desire to their uttermost power, whatsoever Christ our Lord loved and embraced. For as worldly men do follow Love, and seek with great diligence, those things which are of the world, to Wit, honours, Fame and the opinion of a great name upon earth, as the world teaches them: so those that go forward in spirit, and seriously follow Christ our Lord, do love and fervently desire such things as are altogether contrary: that is, they covet to be cloathed with the same garment and Livery with our Lord, for his love and reverence; in so much, as if it might be without any offence of the Divine Majesty, and without sin of their neighbour, they would be content to suffer reproaches, slanders, injuries, and to be held and accounted fooles (yet without any occasion given by them) because they earnestly desire to resemble and imitate in some sort their Creator and Lord Iesus Christ, and to be cloathed with his garments, and livery since he cloathed himself with the same, for our greater good and spiritual profit, and gave us example, that in all things, as far as by the assistance of Gods grace we may, we should imitate and follow him; seeing he is the true way, that leads men to life.* Thus he, and the next constitution is to the same purpose. *To the end this degree of perfection so pretious in a spiritual life, may be the better attained; let it be every one's chiefest and greatest endeavour, to seek in our Lord his own greater abnegation, and continued mortification, as much as he can, in all things.* This is a language to which the Doctor seems a great stranger, and he may see by it, that he deales with patient adversaries, who otherwise would have paid him in his own coyn long before this. But I must not think to escape so; from S. *Ignatius* his carriage to the Captain, the Doctor will needs have it, that he was *the first founder of that Fanatick sect, which is distinguisht so much from others by denying common civilities to men.* By his favour, the base

bare denying civilities, make not a *Fanatick*: otherwise every Clown that knows not how to put off his Hat, or make a Leg or that personates a *Fanatick* upon the Stage, must of necessity be a *Fanatick*. There is something more then goes to the making it a distinctive sign of a *Fanatick*; and that is to do it out of a settled judgement, that there is no distinction of Persons to be made, nor any more respect due to one than to another: Now it is a clear Case that St. *Ignatius* was not of this *Fanatical* perswasion, but onely had a mind to humble himself, and be taken for a Fool, or an ignorant Clown, the more to resemble his Master when he was before *Herod*. And this also in the heat of his first fervour, when all Masters of Spirit, allow Saints, something contrary to their ordinary strain of other men: For otherwise it is well known, that when St. *Ignatius* was once engaged in an Apostolical calling, no man could be more civil and complaisant, in a Religious way than he: in so much that the Doctor soon after, takes notice of his winning way, and obliging carriage, which he calls *obsequiousness*, *flattery* and *insinuation*; so that if he had before put on the disguise of a *Quaker*, it seems he soon put it off. What the Doctor has to reply I know not, but in the way of arguing I doubt he would have much ado to excuse our blessed Lord's carriage before *Herod* from countenancing *Fanaticisme*.

19. Being returned to *Barcellona*, to make himself a fitter Instrument to do good with his Neighbour; at three and thirty years of age, he applies himself to learn Grammar Rules, and with all returns to his wonted task of rigorous pennance, which in his travailing for health's sake, he had thought fit to moderate. And his love of suffering found out a new invention, to cozen the World, and go bare foot without the least sign of ostentation; for by little and little, he had so pared away the soles of his Shoes, that he trod upon the bare ground, though his Feet were covered with the upper Leathers. At his studies, he was so carried with sensible feelings, and tender resolves of devotion that he could attend to nothing else. The word *Amo* was sufficient, to put him upon Acts of divine Love, and transport him out of himself. This amaz'd him, and the rather because he had not the same feelings of Devotion, when he had most reason to expect them, as when he setl'd himself to Prayer, or disposd himself to receive the blessed Sacrament. Whence he concludes it to be an illusion of the Enemy, and to confound and vanquish him the better, he humbly casts himself at his Masters feet, and beseeches him to be as rigorous in dayly exacting of his Lessons of him, as he was to the Boys, and as severe in correcting

reciting him, when he could not say them. After which Act of humility he grew to be so good a Proficient, that in two years times, he was judg'd fit, to go to his higher Courses. Wherefore he goes to *Alcala* and in that University privately studies *Logick*, *Physicks* and *Divinity* all together, by the perswasion of some of his Friends, who by reason of his Age, thought it better for him to make a short course: But undertaking too much at once, it was not like to succeed. And besides he wanted not other employments to distract him; for he continued his begging from Door to Door, and omitted no occasion of drawing his Neighbour unto Gods service by pious Discourses, which the Doctor will needs call Sermons, because in Latine it is *Sermones*, at *Eaton School*, a Boy would be called to the Ferula for construing so ignorantly.

20. Now because many were thus suddenly drawn by him to a better course of Life, it bred a great noise in the Town, and strict inquisition was made into his manner of Life and Doctrine by *Figueroa* the Vicar-general of *Toledo*, that the truth might appear better, he was apprehended, and kept in Prison one and fourty dayes: After which the Vicar declared, that nothing could be found worthy of reprehension either in his Life or Doctrine, onely he wisht him to wear the same habit with other Students, and not to handle points of Divinity, till he had studied it four years. Soon after this, with advice of the Arch-bishop he removes to *Salamanca*, but there falls into the same troubles he had met with at *Alcala*; for his Zeal still carrying him on to stir up the Peoples hearts to a holy love and fear of our Lord, he was question'd by the *Sub Prior* of the *Dominicans*, why he took upon him to Preach without Learning; *Ignatius* answered, he did not Preach, but make familiar Discourses concerning Vice and Vertue, to bring the People to the hatred of one, and love of the other. (This the Doctor expresses ridiculously by the Phanatick Phrase of *holding forth*) the *Sub-Prior* reply'd; this was not to be done by unlearn'd Persons (he did no say this was Preaching as the Doctor translates it) unless he pretended to do it by divine Inspiration. For that sayes St. *Ignatius* I will give an account of my self, when I am juridically examin'd. This bred a farther suspition in a dangerous time; and therefore by order of the Vicar, he and some of his Companions were clapt up in Prison. But in that very place he continued to speak freely, in the commendation of Vertue, and reprehension of Vice, and to draw his Auditors from the vain love of the World, and there was a great flocking to hear him, and he found much comfort to see himself in

Chains

Chains without fault, telling those that came to condole with him, that they little knew the sweetness, which lies in the Cross of Christ, (so do the Quakers says the Doctor) and so did the holy Martyrs in the Primitive Church say I. After 21 dayes he was call'd before the Vicar, where sayes the Doctor he *Preached* at large upon several points of Divinity, under pretense of answering Questions. But had he followed his Authors, as he Professes, he should have said, he gave so good an account of divers subtle Questions of Religion, and out of the Canon Law, and being bid to discourse upon the first Commandment in the same manner, as if he were before the People, he did it with so much wisdom and gravity, that the Vicar and all that heard him were astonished. Whereupon he and his Companions were declared men of a pure and sincere life, and so honourably dismist. Onely because the Vicar, had seen certain Rules, which St. *Ignatius* gives in his spiritual Exercises, how to distinguish thoughts, when they are venial Sins, and when mortal; he was charged not to meddle with such nice points, till he had studied his Divinity. This the Saint did not a little resent, that he should be thus restrained from making use of those Rules, which the Vicar himself had allowed to be solid and good. One thing which concurr'd to prove them innocent, was, that having a fair occasion to make their escape out of Prison, as the other Prisoners had done, by the negligence of their Keeper, they alone would not stir.

21. After all these vexations (which were of no advantage to his studies) away he goes for *Paris* (to see saies the Dr. whether he could have any better luck there) and well might he fly such persecutions, as the great *Athanasius* did, especially upon the warrant of his Captain *Christ Iesus: when they shall persecute you in this City fly into another.* Matt. 10. 23 But he had a farther aim in it (saies *Orlandinus*) Orlan. n. 63. to put himself upon a necessity, of dealing less with his neighbour for want of the French Language, and so to fall closer to his book, which he resolves now to follow in good earnest, and for a time to lay aside part of his rigorous pennance, which could not well stand with the labour of studying. And because experience had taught him, that he had made more hast then good speed; to lay a good Foundation of the Latine Tongue, he falls again to repeat his Grammar, (a sad Case cries the Doctor, that after so much Schooling, and so many Revelations, he should be yet so great a Dunce, as not to know his Grammar.) I let the jeer pass, which I am sure the Saint would have heard with patience. Yet let me tell the Doctor, St. *Ignatius* would have then

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construed *litera, as, fermonis, baculus tornatilis, calceus ex ſparto, patientia* &c. more properly than *He* has done after all his *Schooling*. After 18 moneths ſpent in humanity he heard his Philoſophy, and took the degree of Maſter of Arts, and then ſtudied Divinity, where ſaies the Doctor (*he got juſt enough, to keep him from being an Heretick, for ſo much Maffejus his words imply*) where Orlandinus n. 72. Witneſſeth that one of the prime Doctors of that faculty, would have had him commence Doctor of Divinity, before he had paſſed *Maſter* of *Arts*, profeſſing that he knew not how to own himſelf a *Doctor*, while *Ignatius* who had taught him ſo much, had not that title. And *Maffejus* his words imply, that he got as much as to give a good account of his Faith and Doctrine according to the ſenſe of the holy Fathers, without any ſuſpition of novelty. A degree of Learning which the Doctor is not yet arrived to, for all he ſlights it ſo much.

22. He has here another flurt at his poverty, which forced him to make ſeveral excurſions to beg neceſſaries for his ſubſiſtence, but he ſaies nothing of his going over into *England*, becauſe perhaps he was there treated with more civility then he thinks he deſerved. While he was at *Antwerp* (upon a like occaſion) he told one *Quadratus* a Spaniſh Merchant, that he was one day to be the Founder of a Colledge of the Society in *Spain*, which many years after really fell out, though at that time there was little probability of any ſuch thing: A good Argument that he had the Spirit of Prophecy to foretell it, for all the Doctors Parentheſes and Jeers to the contrary. And I could give him many other inſtances of his Prophetical Spirit, which cannot be denied: as his foretelling *Francis Borgia* whilſt he was yet Duke of *Gandia*, and Father *James Laynes*, that they ſhould be Generals of the Society of Jeſus.

23. All did not go ſo ſmooth with him at *Paris*, but he met with his troubles there as well as he had done in *Spain*: For having with his inflamed zeal drawn ſome Students of the Colledge of St. *Barbara*, where he ſtudied to a perfecter courſe of life; ſo as to live upon alms, frequent the Sacraments, and beſtow more time in Prayer upon Feſtival dayes; and one among the reſt by his perſwaſions, as they ſuppos'd, having not only left the Colledge, but the World too, to follow Chriſt naked upon the Croſs; there was a great ſtir about it and ſuch a general Animoſity rais'd againſt him, that they were ready to give him publick correction. For the Colledge Gates were ſhut, and the Bell had rung to call all the Collegians together, when the Saint was ſo far from declining, that ſhameful puniſhment, that he went to the

Rector, and with much generosity and freedom told him, that for his part he was both ready and willing to undergo the correction, but that he might do well to consider whether Gods Cause would not also suffer by it, if it were reported that he had suffer'd onely for drawing others to more piety; which wrought so with the Rector, that before all the Masters and Scholars he cast himself at his Feet, and with tears in his Eyes askt him pardon as of a Saint; [*Orland. n.* 71. *Ribad. l.* 2. *c.* 3. who made little reckoning of his own sufferings, provided they might stand with Gods greater glory and the good of Souls; and it is worth the observing, that this Rector ever after retain'd such an affection to him, and to all his Children for his sake, that he was the prime Person that perswaded *John* the second King of *Portugal* to send the Fathers of the Society into the *Indies*: [*Ribad ibid. c.* 16. where they have since done such wonders in the Conversion of Souls. Here the Dr. wants not his Jeers; but what use he can make of this passage to prove St. *Ignatius* a *Fanatick*, passes my understanding let him put his Argument in form, and it will be as good as those I made for him.

24. *He* runs on after the same rate, and makes a slight of two most incomparable Examples of St. *Ignatius* his Charity. *I omit*, saies he, *his flying or rather being carried as it were in a rapture from* Paris *to* Roven, *and the joy and extatick expression he had in it; his standing up in Dirt and Mire to the Neck to represent to his Companion, the filthiness of the sin, he liv'd in.* Had he meant fairly and honestly, he would never have thus slubbard over two such rare passages hardly to be parellel'd in the Lives of the greatest Saints. For the first then you are to know, that one of St. *Ignatius* his Fellow Students at *Paris* had cheated him of a good Alms, which was sent him out of *Spain* to help him to pay for his board, and which out of confidence he had trusted in his hands; so that being thus disappointed of the money, he was forc'd to retire to the Hospital and beg again for his living. Now this ungrateful Wretch, having spent the money, and afterwards falling sick at *Roven* in his way to *Spain*, writ earnestly to St. *Ignatius* to beseech him for Charity sake to have compassion on him, and take some order for his necessary relief. Upon the receipt of which Letter, *Ignatius* immediately goes for *Roven* or rather flies thither upon the Wings of Love, for sure it must have been some divine Rapture, that could carry him in three dayes 28 Leagues bare Foot as he was, and without Eating or Drinking at all by the way; for

so

so he perform'd the journey with a wonderful alacrity, offering up all that labour and penance for the health of a Person, that had play'd him such an unworthy trick. And Almighty God was so well pleas'd with his Charity, and gave such a blessing to his endeavours, that the man was not soon only restor'd to his health, but also by his means furnisht with conveniences to pursue his intended Journey. The second was in this manner: he had often labour'd in vain to reclaim a Freind of his (the charitable Dr. would have you think it was one of *his companions*) from his dishoneſt course of Life, and knowing which way he was to pass to his Mistress, he cast himself naked up to the Neck into a freezing Lake (not Dirt and Mire as the Dr. has it) and there cried out to him as he saw him pass: *Whither goost thou miserable Wretch? do'st thou not see the Sword of Divine Justice hanging over thy head? go then and satisfie thy Lust, I'le here strive by my suffering to quench thy Hellish Flames, and divert Gods Vengeance from pouring down upon thee.* This Heroical Act of fraternal Charity, this painful remedy to preserve anothers Chastity (which we admire in Saints even when it was their own Case) struck his Freind with such astonishment and horror, that he suddainly broke off all the Chains of his dishoneſt affections, and settled himself to a chast Life.

15. Now you are to take notice, saies the Doctor, that his design being to form a Society, he had for that purpose us'd himself to all the Acts of Insinuation imaginable, accommodating himself to the humours of the Persons he had to do with, endeavouring to oblige all men, with expressions of their greatest kindness, bearing all the affronts with wonderful dissimulation (I'll warrant you he put off his Hat too, and us'd other common civilities) what harm in all this? does it shew a *Fanatical* or an *Apostolical* Spirit *to become all things to all men, that he might save all?* 1 Cor. 9. 22. By these Acts he labours, saies he, to get some of the most hopeful Students in the University to him, and at last prevails upon nine, to joyn with him: He studies their humours, and applies himself accordingly, not acquainting them at first with his design, but by degrees prepares them for it. Amongst them *Xaverius* at first laugh'd at him, but was won by his patience, (not *Flattery*, as the Doctor construes *Patientia*) and obsequiousness. Having now got Persons to his mind, he opens his intentions to them, and they all conclude, to meet privately at *Mont martyr* a mile out of *Paris*: here they all vow'd before the blessed Sacrament, from that instant to

leave the World, and live in perpetual chastity, never to receive any thing for their Masses by way of recompence, to renounce all propriety at the end of their studies, and then (all other respects laid aside) to go in Pilgrimage, to visit the holy Places at *Hierusalem*. But if that Journey could not be compassed within a year, then to repair to his Holiness, and offer him their best service, for the Spiritual good of their Neighbour. This happened (for the first time) *Anno Dom.* 1534. upon the Assumption of our blessed Lady, to whose holy patronage, they particularly commended themselves. After this *Ignatius* very prudently used all means, to keep them all united together in perfect charity, and for fear least some of their Freinds in *Spain*, should take them off from these good intentions, he freely offers to go himself to dispatch their business. All this while do you perceive where the *Fanaticisme* lies?

26. In *Spain* he was followed by such a multitude of People, that he was fain to Preach in the Fields, and though his Voice were but weak, yet he was heard distinctly above a quarter of a mile. The Doctor takes this to be a Fable, though *Orlandinus* relate it as a thing attested by many Persons then present. *Maffejus* is more beholding to him, for without intreaty he believes what he writ of the Horse, which carried S. *Ignatius* into *Spain*: how having left him to the Hospital, they would never after make use of him, but preserv'd him in good liking all his Life time. This he makes merry with, as if the People had done it out of reverence to the Beast, as being a *consecrated Horse*: But his Author saies expressly that they did it *in Ignatii memoriam*: that is for *Ignatius* his sake; in which I see no great mystery. Yet if it must be a piece of *Fanaticisme*, let the People of the Hospital look to it.

27. His next Journey was for *Venice*, where his Companions were to meet him by agreement, to embark for *Palestin*, but finding that Voyage obstructed by the War, which was broken out, between the *Turk* and the *Venetians* (their courage being coold, saies the Dr.) they dispersit themselves up and down the Country (wandring, saies he, as if they had been Gypsies) and exercis'd their Apostolical Functions of Preaching, sometimes in the very Streets, where they could get People together, a thing not so unusual as the Dr. apprehends, but practis'd this very day in *Rome* it self. And though they spoke but imperfect *Italian*, yet they converted many, as their Followers have done, saies the Doctor, from the use of Laces and Ribbands. What a piece of impertinency have we here?

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the World knows how many millions of Souls, have by their zealous Preaching, been drawn to the Faith of Christ, from Paganisme and Heresie, and from a wicked Life, and all this the Dr. calls leaving the use of Laces and Ribbands. But did not the Lady's also sometimes leave his Church; I'le be bound if he would not write such bitter Invectives and biting Satyrs against the Jesuits and other Religious, as he does. Who would think he should find any thing to carp at, in St. *Ignatius* and his Companions pious custome, of joyning together in Prayer, in all matters of debate, and following that opinion the most were off after their Pray'r: Yet by chopping in *seeking God* instead of *Praying* he would have his Reader believe they were all turn'd *Seekers*. In this sense I confess they were *Seekers* that they sought nothing but Gods greater glory in all things, as St. *Ignatius* had taught them, whose proper *devise* was; *Ad majorem Dei gloriam*, *to Gods greater glory*, which he fixt upon all his actions, to inflame himself, to do yet more and more for Gods honour and service.

28. Now because the Authors of his Life take notice, that his Visions and Revelations, which were nothing so frequent in time of his studies, as they had been at *Manresa*, began to be as frequent as ever; He most malitiously attributes it to the hope he had of obtaining a confirmation of his Order, as if he had had them at command, as well as *Mahomet*; or in plain English, as if he had play'd the cheat and only pretended to receive such favours from Heaven, which he forg'd to bring about his ends. He only mentions two of these Visions. The first was in his way to *Rome*; where entring into a Church to pray, he was rapt into an Extasie, and saw God the Father commending him and his Companions, to the favour of his blessed Son, who also appeared at the same time with his Cross upon his Shoulders, and spake unto him these comfortable words: *I will be favourable to you at* Rome. Which was the chief Cause, that in the confirmation of his Order, it was call'd the *Society of Iesus*. The other was at *Monte Cassino*, where he saw the Soul of *Hosius*, one his of Companions lately dead, enter into Heaven; and a little after amongst many other glorious Saints.

29. Notwithstanding all this, saies the Dr. they met with great difficulties at *Rome*. It is very true they did: but he does not tell us how they came off, by the favourable assistance, which

our B. Saviour had promiſed them. The ſtory is to be ſeen at large in *Orlandinus* and *Ribadeneira*. *Orlan. l. 2. n. c. 47. Ribad. l. 2. c. 14.* The ſhort of it is this. One *Auſtin* of *Piedmont* an *Auſtin* Fryer by profeſſion, but a conceald *Lutheran*, had been blam'd by the Fathers for preaching falſe doctrine. He conſpires with one *Michael*; and this wicked fellow gives out, that *Ignatius* had been condemned for an Heretick, firſt in *Spain* then at *Paris*, and laſtly at *Venice*. This upon examination was found to be a meer ſlander, and *Michael* was ſent into baniſhment, and S. *Ignatius* and his companions, were by a publick ſentence (which is to be ſeen in the Authors) juridically declar'd innocent perſons. And that you may ſee what a hand Gods providence had in their defence, and that he had not forgot his promiſe to S. *Ignatius* of being *favourable to him at Rome*; in the very nick of time, that they lay under this cloud of Perſecution, *Figueroa* the Vicar general of *Toledo*, who upon a like ſlaunder at *Alcala*, had caſt *Ignatius* into Priſon, and found him innocent, comes to *Rome*, and the other two alſo, who had been his Judges at *Paris*, and *Venice*; and all theſe gave teſtimony of his innocency beyond all exception. And not long after this, *Auſtin* of *Piedmont*, who was the chief projector in framing the falſe accuſation, publickly profeſſed himſelf a *Lutheran*, and the reſt of his inſtruments grew to be of ſuch wicked lives, that one was burnt in *effigie* at *Rome*, and another was condemn'd to perpetual imprisonment, though he afterwards repented, and was aſſiſted at his death by one of the Fathers. 30, Pope *Paul* the 3. being throughly ſatisfyed of their being ſerviceable to the Church (ſaies the Dr. very truly which is a wonder) the Order was confirmed *3d. Octob. An. D.* 1540. And the Pope himſelf ſaies he, became *enthuſiaſtical* too, for having read the *Formula* of the inſtitute of the Society, or the firſt draught of the rule penn'd by S. *Ignatius*, he cryed out *The ſpirit of God is here.* One of the Cardinals had oppos'd himſelf at firſt, but was ſoon gained by the Saints pennance and prayers, and three thouſand Maſſes, which he and his friends offerd up for that intention, and ſuddainly chang'd his mind & publickly profeſſed; that although it was a thing much againſt his dictamen, to multiply religious orders, yet as to the inſtitute of S. *Ignatius*, he neither durſt nor could oppoſe it. I would gladly here omit the Drs. prophane jeſt upon the Maſſes and Prayers, that were offer'd, and not ſully my Paper with it; *that it muſt be a hard heart indeed that would not yeild with ſo much ſupplying.* Where you ſee he is not content to jeer the only Chriſtian ſacrifice we have, but to deliver himſelf as if the Maſſes had been offer'd up to the

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Cardinal, and not to God the only Ruler of mens hearts.

31. Soon after S. *Ignatius* was chosen General of the Society; *which he accepted with as many Teares and protestations and intreaties*, (saies the Dr. *till he plainly saw it was the will of God, as ever any Usurper took the Government into his hands, which he had most eagerly sought for.* Fy upon't! this is rudeness in a high degree. A civil person would hardly give a dog such language, if any person of quality had a kindness for him, as he gives S. *Ignatius*, who has the esteem of a great Saint in the opinion of most of the greatest Princes and Monarchs of the Christian world. Had it not been sufficient to express his ambition, to have said, that he long'd as much for the Generalship, as a hungry Minister newly come from the University, does for a good Benefice or as a friend of his does for a Bishopprick? but he must compare him to a proud Usurper. But where is his Author for this calumny? he does not produce so much as a *Schioppius* to justify it. Let any indifferent person take but the pains to read over the Saints life, and I am very confident he will find, that no man could labour more to decline Superiority than he did, nor to shake it off when it was in his hands, so far was he from seeking it. He must have been a prodigious Hypocrite, that could preach and profess so much humility, and bind his followers by express vow, not to seek any such honour, *directly or indirectly*, and yet seek it himself, with such eagerness as the Dr. expresses. But he may do well to tell us how he sought it: was it openly or covertly; if openly, it was the certain way to lose it, and we have no record of any such thing; if covertly, how comes the Dr. to smell out his knavery, which no body has yet discovered besides himself, and those of his privy Counsel.

32. He concludes his Libel with a whole peal of injuries. Take them as they lye. *Let the world judge* (saies he) *whether there has appeared a greater Enthusiastick, or pretender to revelations then* Ignatius *was since the dayes of* Mahomet *and* S. Francis. I will not here dispute how unworthily he couples *Mahomet* and S. *Francis* together, that is, a Turk and a Christian, a Divel and a great Saint. Those of his holy Order will not fail to vindicate their glorious Patriark. Nor will I quarrel with him, for comparing S. *Ignatius* with that Seraphical Saint in point of *enthusiasme*. But because he takes that word in the worst sence for *Fanaticisme* my inquiry shall only be upon what evidence he makes S. *Ignatius* a *Fanatick*. I have run over as much of his life as he thought worth his glossing; I have considred it leisurely, and by parts, and have not yet found any thing, that looks like an argument

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ſo prove ſo great a Paradox, and certainly if his particular actions, do not prove it, he will never do it by *accumulation*. But he appeals to the judgement of the *world*: *let the world judge*. I marvail what he means by the *world*. Turks, Jews and Pagans, or only Chriſtians? the firſt are not competent judges, the latter will be ſure to call him; for amongſt Chriſtians, the far major part is Catholick, and honours him for a great Saint, ſo that the Dr. will come ſhort of his aim. But tis like he means only *England* which *being divided from all the world*, makes a little world by it ſelf, and probably is all the world he has ſeen. If this be his meaning, ſet a ſide all thoſe, whom he calls Fanaticks and Sectaries, and his *world* will dwindle away into a very Microcoſme. But I refuſe not to be tryed by my country, provided that he have not the impanelling of the Jury, and will but give men leave to be rational creatures, that is, lead by reaſon and common ſenſe, and not hurried away with prejudice and paſſion. Let us then ſee what evidence he brings. The ſtrength of his accuſation lies in this, that, *he was a great pretender to Viſions and Revelations*. He means a falſe *pretender*, for otherwiſe to own or acknowledge ſuch favours received at Gods hand, is no more than what the beloved Diſciple of Jeſus, S. *Peter*, S. *Paul* S. *Steven*, and *Ananias* did amongſt the firſt Chriſtians, as is plainly to be ſeen in the holy Scripture, and yet the Dr. will not offer to make them *Fanaticks*. To theſe I could add a world of others within the firſt four Centuries after Chriſt, but will confine my ſelf to produce but a few of them. If we give credit to the antient Records, S. *Cicely* ſaw her good Angel, and ſo did her ſpouſe *Valerianus*, and his B other *Tiburtius*, all famous Martyrs. S. *Martin* had often the like favour: and whilſt he was but a Catechumen, ſaw Chriſt in that part of his Cloak, which he had parted from the reſt, to beſtow upon a poor beggar. S. *Agatha's* breaſt was cured in an apparition of S. *Peter*. The great S. *Auſtin* was miraculouſly call'd by a voyce, that ſaid *take up and read*. *Confeſ. l.* 8. *c.* 12. S. *Ambroſe* had a whiſpering Angel at his ear, and ſaw Chriſt our Saviour a little before his death, as *Paulinus* witneſſeth in his life, which he ſayes he writ at the intreaty of S. *Auſtin*. Our B Lady, and S. *John* appeared to S. *Gregory Thaumaturgus*, and taught him the Myſtery of the moſt B. Trinity, as witneſſeth S. *Gregory Nyſſen*. Our B Saviour appeared to S. *Peter* of *Alexandria* in a torn garment, and ſaid it was *Arius* that had ſo wrent it by his Schiſme. S. *Dorothy* had Apples and Roſes ſent her from Heaven, a little before her Martyrdome. You ſee all theſe Saints of the Primitive Church owned or *pretended Viſions and Revelations*, and muſt therefore be *Fanaticks*

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as well as St. *Ignatius*. And *Constantine* the great [*Euseb. in vita Constan.*] the glory of our Nation must go with the rest, for pretending to be admoniſht by St. *Peter* and *Paul*, to send for St. *Sylvester* Pope, to waſh away his Leproſie with the Water of Baptiſm, and for seising (together with his whole Army) the ſign of the Croſs in the Air, with this Inſcription, *in this ſign thou ſhalt overcome*, [in act. *Silvest.* and for having another Viſion the ſame night, in which Chriſt commanded him to arm himſelf with that ſign, which he inſtantly did by placing it in his Standard and upon his Helmet. It is not then the bare *pretence* of having *Viſions*, that can prove St. *Ignatius* a *Fanatick*, more then other Saints, who for all their *Viſions*, have the general reputation of Sanctity. It muſt then be a falſe or counterfeit *pretence* of them, which the Dr. does not ſo much as offer to prove, but by his own uncharitable ſuppoſitions: againſt which we have Miracles enough, and other arguments of Holineſs to prove him a Saint, and conſequently to juſtifie the truth of his Viſions; if any credit be to be given, to the juridical Proceſs made in order to his Canonization, which cannot be queſtion'd, unleſs we rob the World of all Faith and Honeſty. Let not the Dr. then tell me, his Miracles may be as well queſtion'd as his Viſions; for I challenge him, to produce any Argument againſt them which *Iulian* the *Apoſtata* might not have urg'd againſt the Miracles of Chriſt and his Apoſtles. One thing I muſt not here omit to tell you, that St. *Ignatius* was alwayes known, to be very reſerv'd in ſpeaking of the extraordinary favours of Almighty God, but when he ſaw it was for his greater glory to manifeſt them; in ſo much, that he commanded his ghoſtly Father, upon pain of excommunication and diſmiſſion out of the Society, not to reveal any thing in this kind, that might tend to his praiſe. But he did ſome things like the Quakers, and ſo does the Dr. too, and may as well prove him a *Quaker*, becauſe he had a noſe on his face, as becauſe he did not for a time uſe to put off his Hat. For as that is no Argument, becauſe others have Noſes as well as *Quakers*, ſo does not this conclude, becauſe there are others that do not uſe civilities, as well as *Quakers*, to wit, Clowns, and thoſe that for juſt Reaſons perſonate them, as *Ignatius* did for a time, out of humility, to conceal his condition, and give occaſion of being ſlighted, and contemned in all Companies, as a mean ill bred Perſon. There was a time when our dread Soveraign, was fain to paſs under the diſguize of an ordinary Servant; ſure the Doctor will not thence conclude him, to be of a mean condition becauſe he once acted that part. Say his Majeſty had thought

fit, under that Masque, not to put off his Hat, shall he be a Quaker too? The Argument were as good as that which he brings against St. *Ignatius*.

33. He goes on, *The chiefest of the Quakers, fall very much short of* St. *Ignatius in those very things for which they are condemned by us.* I pray what are those things? besides his not putting off his Hat (for the Reasons I mentioned) I can find nothing in all his Life, which did not become a Saint. *Yet any one*, saies he, *who compares them would imagine, the Life of* Ignatius *had been their great Exemplar.* In what I pray? was he not a Roman Catholick, and do not all Catholicks cry down *Fanaticisme* did he ever hold any of the Quakers fond Tenets? did he deny Infant Baptism, or rely upon a private Spirit, in opposition to the Churches Doctrine, or refuse to be guided by his Superiours and spiritual Directors? nay do not the Authors of his Life take notice, that he had recourse to his ghostly Fathers, and followed their Directions in the change of his Life in his Scruples, in admitting the Generalship in all doubtful occasions, and particularly at the hour of his death? Did he ever profess himself to be Christ as *James Nayler* did? Again what Quaker ever followed him, in leaving all to follow the Counsels of Christ, in voluntary poverty, chastity and obedience? What Quaker ever took so much pains to get learning as he did, or thought it necessary, to do good with his Neighbour? What Quaker lead such an austere penitential Life as he, or spent so much time in Pray'r on his Knees, and in the Night; or beg'd from Door to Door, in a poor Pilgrims habit? What Quaker ever suffered so many Persecutions, and came off so clear in the judgement of his Persecutors? What Quaker converted so many millions from Paganisme as he has done by his Disciples? Lastly, what Quaker had such illustrious marks of Sanctity as he, attested upon Oath by Witness beyond Exception, and approved by the See Apostolick? Let us follow him. *I know not whether any of that Innocent and Religious Order of Iesuits, had any hand in forming this new Society* (he means Quakers) *among us as has been frequently suggested.* I know not whether the Dr. were in his wits, when he writ this, which no sober Person can any more believe, then that it was a Jesuite, that taught the Serpent in Paradise, to pull a curse upon all mankind, by cunningly circumventing our first Parents. The thing was merrily said, by a Person of quality in *France*, when he heard the Jesuites slandred, but the Dr. if he please, may object it in his next Book, unless he had rather leave it to his Freind, the Author of the Answer to the Papists

pits Apology, who it seems, is putting out another terrible knocking Book against the Jesuites, for it will come in well there. But have patience to hear him out. *If one may guess the Father by the Child's likeness*, Ignatius Loyola *Founder of the Iesuites, was at least the Grandfather of the Quakers.* I have already shew'd you how like, or rather how unlike they are. I am quite weary of such pittiful Stuff. *Let the World now judge*, how well the Dr. has acquitted himself of his promise *pag.* 262, of making St. *Ignatius appear as great a Fanatick as ever has been in the World*, and whether according to the same promise he is to be *contented to be upbraided with the charge of Fanaticisme.* At least I laid it at his Door in my first Letter, and there it is like to lie together with *Idolatry*, till he know how to remove them, without changing his *Principles.* Let this suffice to vindicate St. *Ignatius*, in my next Letter you shall hear of his Followers.

THE THIRD

LETTER,

That the Jesuits Doctrine and Practises, are not destructive to Government.

SIR,

1. THE Jesuites had no reason to expect, that after Dr. *Stillingfleet* had dealt so rudely with St. *Ignatius* their holy Founder (as you have seen) he would use them with more civility. And they are wise enough to bless God for it. For they take it for a great argument of his Love to their Order, to permit it to be abused by malicious Tongues, as well as to be cried up by a good People, as a seasonable recruit and support in the Church, in these later times. They adore Gods Providence and know it is the style of his infinite Wisdom, to expose his own works to rough tryals, to render them more illustrious; that the Devil uses all his Engines to destroy them;

and that the world follows the method, and invention of the Devil his Master. There is not a holier Society upon Earth then Christs Church, nor was there ever any which suffered greater slaunders then She has done, both in her Head and Members. Christ was traduced for an Impostor, a Seducer an Enemy to *Cæsar*, a seditious Fellow, a very Divel, and was crucified between two Thieves, to take away his life and reputation at one blow. Christians have ever since met with the like treaty. From the beginning they were *every where contradicted*. Acts 28. St. *Paul* saw *a great Door open* to his labours in the conversion of Souls, but he also discovered a great many Adversaries. 1 *Cor.* 16. others that followed him were accused for Murtherers of Infants, devourers of mans Flesh, Enemies to the State, incestuous and abominable Wretches, and for such were put to cruel deaths. Sacred and profane History is full of Examples of this Nature, and no body can question what I have said, that is not a meer Stranger to them. Yet could there be a juster or holier man, then the Son of God, the Holy of Holies, and Justice it self were there ever Persons more estranged from Cruelty, Sedition and Impurity, or greater Lovers of Peace, Meekness and Chastity, then those Christians? Why then did God permit the Divel and the World so furiously to misuse his Son and his Servants? To give their Vertue a greater lustre, after such hard tryals, to shew that truth triumphs over all the Powers of Hell, and to Crown their sufferings with immortal Laurels. That which happened to Christ and his Church in general, has befaln all Religious Orders in their first rise. The *Benedictines*, *Carthusians*, *Dominicans*, *Franciscans*, have all had their share in sufferings, they have all been filed, and polished with the sharp Teeth of wicked Slaunderers, nor will our Adversaries yet let them be quiet, as you see. The Society of Jesus as it came last into the World, so has it been more persecuted then all the rest, for as much as the World is grown more inveterate in malice, and the Divel more enraged, at the good which he sees dayly wrought by their pious endeavours; What mischief has there been in this last age, whereof the Jesuits have not been made the chief Authors and Contrivers, as if they had opened *Pandora's* Box, and let all evils into the World. But for their comfort, they can be treated no worse then their dear Master, who has read them this Lesson, *as they have persecuted me, so will they persecute you.* And they may well apply that of *Origin.* to themselves. *Hom.* 11. *Iosua. He that seeks the Freindship of Iesus, let him know he shall have many Enemies, Though you be of the least merit in the Church,*

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yet if you belong to Iesus, you shall be sure to be persecuted.

2. It is not my intention at present to make my self Protectour of all those illustrious Religious Orders (as the Dr. seems to have made himself Champion of the English Protestant Church) They are able to defend themselves against all their Adversaries. Nor do I mean to engage in all the Jesuits quarrels, but onely for your satisfaction, wipe off that Dirt which the Dr. has lately cast upon them. I reduce all his Calumnies to three Heads. First I briefly examin the Jesuits Principles and Practises, and shew them not to be destructive to Government, and that shall be my Task in this Letter. In the next I will make it appear that they are neither Factious nor Enemies to Bishops, and then I will also remove a libellous story of the Jesuits way of converting *China*. I confess I do not admire their modesty, for not appearing all this while in defence of their Order, for the violence of their Enemies is come to such a height, there's no dissembling it. Their patience may be very laudable in other occasions, but not when the reputation of their institute lies at stake. Methinks they should reflect upon the Counsel which his Majesty's Grandfather *Henry 4.* (that wise King) gave the *French* Jesuits, after he had studied them well. *Fathers*, said he, *make but your selves known, for no body that knows the Society can speak ill of it.* I know they cannot flatter themselves so much as to think, they can with their writings stop the wide mouths of envy and malice, yet may they so far vindicate the Society, that sober Persons will see they are wronged, and happily some Protestants upon better information, may grow to be of our great Chancellour of *England*, Sir *Francis Bacons* opinion, who said of the Jesuits, that when he considered their pains and industry in advancing Learning, and bringing up Youth, that of *Agesilaus* came to his mind, *talis cum sis utinam noster esses.* By these few Sheets which have rob'd me only of some spare hours, you may see how easily it were for a good Pen, to justifie the Jesuits in a Cause, where innocency pleads for them.

Bacon *Advancement of Learning.*

3. For methods sake I begin with the Jesuits Principles, and then proceed to their practises: In both charges I promise to dissemble nothing which the Dr. has objected, if it any way concern the Jesuits, but make bold to wave some impertinent matters, which he intermixes, as that of the Irish Remonstrance, Pope's proceedings, &c.

4. The first principle which he fastens upon the Jesuits, as destructive to government, is, that civil power is so originally in the people, that they may in some cases, alter the form of government, if they find it necessary for the good and preservation of the common-wealth. This principle (whatsoever truth it may have in speculation) is by no means to be preached to the people, who are apt enough of themselves to stretch cases, and pick quarrels with their best Governours, yet was it taught many ages before the Jesuites were so much a thought of. And as the Dr. confesses that *Bellarmine* uses *Navarr* for it (who was no Jesuit) so he might have produced many more, as well Divines as Lawyers; and amongst others, *Barclay* himself allows it may be practised in two cases, as Cardinal *Perron* has well observed. And since there are so many precedents, where the people have assumed the power, it had been very strange if no body had stood up in defence of it, had it been but to justifie their Princes Title, who were beholding to the people for them. What then if a few Jesuits have followed this opinion, which they found taught by others, and what if Father *Parsons* had been one of these? is it therefore to be pinn'd upon the Jesuits, as their particular doctrine? The opinion may be called any thing as well as *Iesuitical*, I will call it *Protestant* if you please, for this last age, has afforded us more examples of the doctrine put in practise amongst Protestants, then many ages have done before, as is demonstrated at large in that excellent Historical Treatise *Hierusalem and Babel*. Did not those of the Reformation actually turn out their Soveraign Princes, in *Scotland*, *Swedland* *Denmark*, *Holland* and *Geneva*? Did they not raise Tumults, and Rebellions in *France*, *Germany*, *Poland*, *Hungary*, *Bohemia*, *Transilvania*? did not *brave Coligny* (as the Drs. worthy Author of the Answer to the Papists Apology styles him) head the Rebels in *France*, and brag he had lost four battles, against the King, and yet was formidable? did not *Edward* the first with his councel, give away *Queen Maries* Title, to the Lady *Jane Grey*, and did not *Cranmer* and *Ridley* stickle hard for her? were there not more Rebellions in *Queen Maries* five years reign, then in forty under *Queen Elizabeth*? Was not *Queen Mary* of *Scotland*, the undoubted Heir of the Crown of *England* and was she not put to death, least she should destroy the Protestant Religion, as the Earl of *Kent* told her? *Cambden* 1587. *pag.* 455. Were not all these Factions and Rebellious proceedings, warranted by their own Protestant Gospellers, *Luther*, *Calvin*, *Beza*, *Zuinglius*, *Knox*, *Bucanan*, *Douglass*, *Goodman*,

Oration to the third state.

man, &c. But to return again to Father *Parsons*, the Dr. makes it sure, that he writ *Doleman*, but he had most reason to know that himself, and I have alwaies heard, that he denyed it at his death, and that one *Doleman*, (no Jesuit) was the Author of that book; there are no few arguments to prove, that Father *Parsons* was not the man. But whosoever it was, it is foolishly done of the Dr. to make him guilty of the late Kings blood. He has a great deal more reason to lay it upon *Hugh Peters*, and other seditious Protestant Preachers, who though they might borrow part of *Dolemans* discourse, yet scorn'd to be beholding to him for the doctrine. You see, Sir, the Answerers of *Philanax*, and the Papists Apology, will receive but little benefit from this observation, which Dr. *Stillingfleet* has added to theirs, when they come to their more *accurate examinations* of these things.

5. Another Jesuitical principle (of the Drs. making) is the Popes power to depose Princes. This is every where laid in their dish, by him and his party; but with a great deal of injustice, as you shall presently see. You are then to know, Sir, that the doctrine was long ago taught by almost all Orders and Professions, Seculars, Regulars, Divines, Lawyers, before the Jesuits were in being. *Card. Perron* in his Eloquent Oration, to the third State in *France*, quotes some of them, and *Barclay* calls it the Canonists, and Divines common Doctrine. I will not tire you out, with a tedious Catalogue of Authors, some of those who are wont to be cited are, *Panormitanus*, *Ægidius Rom.* St. *Thomas Cajetan* St. *Bonaventure*, *Halensis*, *Waldensis*, *Bacon*, *Gerson* Chancellour of *Paris*, *Sanders*, *Bartholus*, *Bardus*, *&c.* What wonder then if *Bellarmine* and three or four more Jesuits, were carryed away with such a torrent of Doctors who went before them. They found their works publickly expos'd in Libraries, never censur'd, but in good repute amongst the Learned, nor had Princes in those dayes shewed their indignation against their doctrine as they have done since. What wonder, I say, then, if a few Jesuits have since followed it? Is this sufficient to excuse the Dr. from wilful malice or gross ignorance, in attributing the opinion to the whole Society, as if the *whole Herd of Iesuits* (as the miscalls them) had taught it, and no body in the world but they. Beleive it, Sir, there is no man that has a grain of judgement, but will acknowledge that the Jesuits of all others can be the least charged with it not only because it was the common doctrine, before they came into the world, but also because (whatsoever others have done) they have taught it, nor writ one word of that subject, these fifty or sixty years. For no sooner was the doctrine cryed down, and condemn'd in *France*, but

their

their General *Claudius Aquaviva*, to take away all occasion of complaint, forbad it to be taught any more; and his Successor *Mutius Vitelleschi A. D.* 1612. not content with a bare prohibition, commanded all his Subjects in vertue of obedience (that is under pain of damnation) never to treat more of the Popes power of deposing Princes either in word or in writing. And this precept was afterwards confirmed by the whole Order in the 8 general Congregation, and runs thus. *We ordain in vertue of holy obedience, that no body hereafter, treat the question of the Popes power over Princes, to depose them, &c. in any publick or private writings, disputations or School lessons, that all occasion of offence and complaint may be quite cut off.* This decree has been ever since inviolably observed by the Jesuits, let the Dr. either name the persons that has transgressed, or let him forbear hereafter to make the Jesuits odious, for a doctrine which they have so solemnly renounced. He would take it ill to have all the Protestant Ministers Tenets laid at his door. *Henry* the 4th. said well in his speech to the Parliament. *I am certain that in averring and defending the Popes authority, the Fathers of the Society differ not from other Catholick Divines.*

6. A third, and yet more dangerous and desperate Principle, which the Dr. fathers on the Jesuits, is the lawfulness to kill Kings. I cannot name the person that ever taught it in these termes. I know *Dominicus Soto* a Dominican, *Charles* 5 Confessor, taught it lawful to take away the life of a Tyrant, (*l.* 1. *de jure & just.*) and *Mariana* followed him in a book dedicated to *Philip* the second King of *Spain*, and neither of those Princes took themselves to be concern'd in the opinion, or shew'd their displeasure against the book, no more than the Royalists were offended at *Killing no Murther*. But it seems *Marcan's* book gave great offence in *France*. And all the Jesuits sinned in him (as we all did in *Adam*) otherwise his doctrine, which they disown, would not be imputed to them. The French Fathers were the first that discovered it in *Mariana's* book, and condemn'd it in their Provincial Congregation, four years before the *Sorbon* censure was passed against it. And their General *Claudius Aquaviva*, gave order to suppress the book, till that place were corrected; and more than this, forbad all those of the Society, under pain of excommunication, and other penalties (as is to be seen in the 8 Congregation, *Tit. censura*) not to write or teach in publick or private, or advise that it is lawful to kill Kings, or imagine their death upon pretence of Tyranny, so that very probably this extravagant opinion of *Mariana*, by the Jesuits industry, would have been so smothered in its first birth, as not to be revived, had it not been for

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the covetousness, or malice of the Protestant Heirs of *Weckel* who reprinted the Book at their own charges. I owe this Observation to Father *Cotton*, who in his Letter to the *Queen* Regent of *France* brings in a whole Jury of Jesuits, who in their Writings have all rejected the opinion and practise, of attempting any thing against the Life of a Prince, though he should abuse His Princely Power. These are all grave Writers, *Tolet*, *Bellarmin*, *Valentia*, *Salmeron*, *Delrio*, *Heissius*, *Becanus*, *Gretser*, *Lessius*, *Serarius*, *Azor*, *Richcome*. All other Jesuits side with these, and are ready to seal it with their Blood, that the Decree of the Council of *Sess.* 15. *Constance* ought to be received by all, and maintained inviolably. This being the constant judgement of the whole Society, what prejudice can one roving Pen, bring to the whole Order. *John Wickleff* is a rubricated St. in *Foxe*'s Protestant Calendar, and yet the said Council condemn'd him for teaching that, *every Tyrant ought to be kill'd. and that it was both lawful and meritorious, for any of his Vassals or Subiects to kill him, and that by any fraud or deceit, notwithstanding any Oath or Agreement made to the contrary, and that without any Sentence of Iudgement.* Luther, Calvin, Beza, Buchanan, did not only teach the same Propositions, but most impudently applied them to Princes then living, namely to *Charles* the *9th.* King of *France*, *Queen* Mother with all her Whelps, as they call'd her Children, *Queen Mary* of *England*, &c. and yet the Dr. with Reason would think himself much injured if these mad Propositions of *Wickleff* and others, were lay'd to his Church of *England*, for all they were Protestants, and some of them canonized for Saints by Mr. *Fox* with what Face then can he lay the fault of one Jesuit to the whole Order, as if it were an original Sin, which were to descend to all Jesuits though their wills were so far from being united with his, that they have expressly renounced and condemned his rash assertion. According to this method, it were no hard matter to ruin the reputation of the best Families and Communities in the World, by making them guilty of their misdemeanours of some one of their Body contrary to the judgement of Almighty God Ezek. 18: 20. *The Soul that shall sin, the same shall die: the Son shall not bear the iniquity of the Father.*

7. The Jesuites practises are conformable to the Doctrine and Practise of the Catholick Church, but the Dr. supposes them guilty of most abominable crimes. I say supposes, for he brings nothing to prove it besides his *Ipse dixit*, or bare assertion, which as you have

ſeen, is not only fallible, but has been often found tripping, Firſt he ſuppoſes them to have had a hand in the maſſacre at *Paris*, and Rebellion in *Ireland* which is as true, as that they were the Plotters and Contrivers of the late Rebellion in *England*, where their penitents and beſt Freinds, loſt their Goods, or their Lives in the defence of His Majeſties Power and juſt Rights. The Maſſacre at *Paris* was an intrigue of State, or Cabinet plot, as appears by all the Tranſactions faithfully Recorded by D. *Avila*, and never was laid to the Jeſuites charge, who hate ſuch unchriſtian like Proceedings. They are as innocent of the *Iriſh* Rebellion, for what Jeſuit can the Dr. name that appeared in it? certainly they had not play'd their Cards well to raiſe a Rebellion in *Ireland* and at the ſame time promote to their uttermoſt, His Majeſty's intereſt in *England*. I confeſs Catholicks in that Kingdom were highly to blame, but they ſtirr'd not before Proteſtants had ſign'd and delivered a bloody Petition to the Parliament, for their utter extirpation or baniſhment. And the Author of the *Polititians* Catechiſm proves at large, *c.* 10. *n.* 6. that Proteſtants had a greater hand then Catholicks in theſe cruel diſorders.

8. His ſecond charge againſt the Jeſuits in point of practiſe runs yet higher; for he makes them privy Counſellors to three of the greateſt Parricids in the world, *Clement*, *Chaſtel* and *Ravillac*. Never was there ſo much malice crouded into one line, but it will coſt me many Lines to clear the Jeſuits from that riple crime; for I cannot do it but by giving you a ſhort Narrative of theſe three treaſonable attemps. To begin with *Clement*, the murtherer of *Henry* 3. of *France*, the Caſe is clear, he was no Jeſuit nor had he any other Counſellour that we know of but the Divel to ſet him at work. I think the Dr. is the firſt man that ever named the Jeſuits in that wicked fact. I beſeech God forgive him for it.

9. For *Chaſtel* it is true, Sir, the *Ieſuits* and the Churches common enemies have blazed about many ſtories; as if they had been acceſſary to his execrable attempt upon the life of *Henry* 4. but if any credit be to be given to the *French* Hiſtorians due *Pleix*, *Peter*, *Matthew*, *de Ton*, *Spodanus* and others, or to the grave Counſellors who pleaded for the Jeſuits before the Parliament; *Rene de la Fon*, and *Montholon*, or to the Kings own teſtimony, who was moſt of all concerned to know the truth, they are moſt ſhamefully ſlaundered. This is the true Story. One *John Chaſtel* wounded the King in the upper Lip and ſtruck out one of his Teeth. He was taken in the Fact and confeſs'd all before he was led to Priſon: that he did it of his own head; without com-

munication his deſign with any body, only ſomething a far off to his father; that it was eight months ſince he had left the Jeſuits Schooles, and that they knew not any thing of his intentions. All this he confeſſed freely and without compulſion. The ſame ſtory he repeated again and again in Priſon, and though often cruelly rack'd and tortured to declare his councellours and complices, never varied in the leaſt from what he confeſſed at firſt, nor let one word fall againſt the Jeſuits. And there were thouſands of witneſſes in the place of Execution, that when his arms and thighs were cruelly pinched, his hand cut off, and all humane means uſed to extort the truth from him, he perſiſted ſtill in the ſame confeſſion and dyed upon't, declaring the Jeſuits innocent to the laſt breath. Yet for all this, becauſe he had once frequented the Jeſuits ſchooles, their malicious enemies, would needs forſooth conclude thence that they were plotters of the miſcheif. Away then they go armed to their Colledge, ſet guards at the Gates that no body ſhould eſcape; ſeize on their perſons, ranſack their chambers, but diſcover nothing either in their carriages or their countenances, that could argue a guilty conſcience; but rather all the ſigns and demonſtrations of innocency; only becauſe amongſt other writings of Father *Guignard*, they found the common queſtion, *de Tirannicidio*, which was writ in the time of the League, and which Canoniſts and moral Philoſophers were wont to treat much in thoſe dayes, and which *Bodin* amongſt modern Authors thought fit to diſpute in his Commonwealth, they took him and hang'd him up for a Traytour without any form or order of Juſtice, ſay the Authors. And in the ſame fury they led away *Gueret*, who had been *Chaſtel's* Maſter, and put him upon the rack, but finding him innocent they baniſhed him out of *France*, and all the Jeſuits for company, with confiſcation of their goods: and to make them eternally infamous, they erected a Pyramid with an inſcription, tending more to their diſgrace, then the Kings honour. This ſentence of *Paris* was executed in moſt places of *France*, only the Parliament of *Tholouſe*, look't upon it as an unjuſt Act, and forbade all townes under their juriſdiction to obey it. This is the ſumm of that Tragical ſtory, which ſerves well for the Jeſuits juſtification, for morally ſpeaking it was impoſſible, that *Chaſtel* ſhould not have accuſed the Jeſuits, had he known them guilty. He that made no difficulty to accuſe himſelf and bring his own father upon the ſtage, why ſhould he ſtick to accuſe the Jeſuits? is it credible that a youth of eighteen years age ſhould undergo a thouſand torments worſe then death, rather then acknowledge the Authors of his ſufferings, when we have heard

of men that were made of Iron, who rather chose to accuse themselves wrongfully and dye once for all, than suffer so many lingring deaths upon the Rack? It was questionless a most admirable and miraculous peice of providence over the Jesuits, that he did not unjustly accuse them, when he was so many wayes tempted to do it, for one syllable would have done their business, had it been upon the rack, had it been afterwards recall'd. it would have serv'd to ruine them utterly, not only in their lives and fortunes, but in their credit and reputation, which is far dearer to them; for if a meer shadow of presumption gave their adversaries the boldness to charge them and treat them so severely; what were they to have expected, had the force of torments made them criminals? true or false it would never have been then much disputed.

10. You may imagine the King himself would be curious to sift out the truth, whether indeed the Jesuits had a hand in that stroak, which aim'd at his life. He soon discover'd the malice of their accusers, but having scarce got the Reins of Government into his hands, he thought fit to dissemble for a time; but upon occasion of a studyed bitter invective, which the President *Harley* made in Parliament, to perswade his Majesty not to think of recalling the Jesuits, he suddenly took upon him to plead their cause, and did it with so much Wisdome and Eloquence, that they could not have chosen a better advocate. The Speech is worth your reading, and therefore I send it with this Letter that you may peruse it. The conclusion was, that the Jesuits were restored, and the infamous Pyramid pull'd down by the Kings Command; who not content to have re-establisht them in their own Colledges, built and founded them a stately Colledge and Academy at *La Fleche*, and bequeathed his heart to them as a perpetual monument of his constant Love to the Society. And that you may here also read his affection for them in his own language, I think it not amiss to insert that Speech of his, which he made at *Villiers-Coterez*, *A. D.* 1606. to the Fathers that were deputed by the Provincial Congregation, to give his Majesty thanks for his continual favours, and to Petition for two things, first, that as he had been graciously pleased to recall them to *Paris*, he would also settle and establish them there by his Letters Patents. Secondly that he would order that the publick Schools might be restored at *Clermont* Colledge. Upon this occasion he delivered himself thus. *Fathers, There are four years past since you presented me your welcome Petition at* Metz., *and I did not admit you but upon very good informations, You are beholding to your enemies for it, and my curiosity*

was

was not out of your way. If things go on but ſlowly, do not attribute it to my want of Affection and care but to the multiplicity of buſineſs, which overwhelmes me. All cannot be done at once, We are now upon the Foundation of Colledges, and the reſt will be done by degrees, for I take it to heart. I knew well they were calumnies they caſt upon you. I have alwayes defended you, and when I heard of any thing, I inſtantly acquainted F. Cotton *with it, that you might take your meaſures accordingly, and to let you know, that what I did for you, was not out of a counterfeit diſſimulation, but out of My true Love and ſincere Affection. I have placed you in my houſe, and that of my Anceſtors to give my Subjects example to do the like. Your preſent Petition is grateful. I am reſolved to finiſh my work; but to tell you plainly, I do not think it a fit time to reſtore your Colledge at* Paris: *there will be a time for that hereafter.* Here the King making a Pauſe, the Provincial of the Jeſuits began to mind him of the other thing he had requeſted, and his majeſty immediately replyed. *I am coming to it; but I was willing to begin with that which I take moſt to heart. I remember all you ſaid, though I do not obſerve the ſame method. It is true, you are expoſed in* Paris, *and were I not there, you might come to be affronted but you were too blame you did not tell me ſo, I did not think things went ſo, had I known it, I would have remedied it before this. Give me a note of it, that I may communicate it with my Counſel, and get it diſpatcht to day or to morrow. I have loved you and cheriſhed you ever ſince I knew you, out of an aſſurance I had, that all thoſe who have recourſe to you, whether for inſtruction in Learning, or for the direction of their conſciences, are much improved by it. and I have alwayes ſayd, that thoſe that truly love and fear God, cannot but do well, and are the moſt faithful to their Princes. Keep but your rules, they are good ones. I have protected you, and will ſtill be your Protector. I am much pleaſed that the Pope does not make you Biſhops and Cardinals: Stick to that, for if ambition once creep in amongſt you, you are loſt men. We are all frail, and have need to reſiſt tentations; every one of you may experience it in himſelf; but you have the way to overcome them. I have a great Kingdome, and as great perſons may commit great errors, or do much good, becauſe they are great and powerful, ſo you that are eminent in Learning and Vertue amongſt the ſervants of God, may do much good by your Sermons, Confeſſions, Writings, Leſſons Diſputations, and good inſtructions; but if you fail in your duty, and grow ſlack in your pious endeavours, you may do much hurt, in regard the World has a great opinion of you. I was very glad to underſtand that you have taken order that none of you print books*

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which may give offence, you do well. That which might pass in Italy, *will not relish in other places, and that which is liked in* France, *may displease in* Italy: *We must suit our selves to those we live with, and you must avoid the least occasion of offence, for there are many eyes upon you and your actions, but it is better for you to be envyed then pittyed. If all bad tongues were cut out, there would be great store of dumb persons; we should have difficulty to find servants. I have been of two Religions, and when I was a* Hugonot, *what ever I did, was said to be done for that party; now I am a Catholick, whatever I do for my Religion, I am said to be a Iesuit. I slight all such sencures and content my self to do good, because it is good; do you so too. Those that say it is out of spight that you do not restore your Colledge at* Paris, *would soon find something else to object against you. Do not value what they say, but only do well. If in twelve thousand of you one should chance to commit a fault, it were no great wonder. It were rather a miracle that no more delinquents should be found in so great a number, since there was one* Iudas *amongst twelve Apostles. This i'le tell you if any one of you commit a fault, I will be the first to fall upon him, but will not revenge my self upon the whole body. The Father you have chose to go to* Rome, *will assure your General of my affection to the Society. For your selves, you may beleive ile be as tender of you, as of the Apple of my eye. Pray to God for me.*

This was His Majestyes Speech to the Jesuits, as it is Recorded by *Montholon* Advocate in Parliament, and what can be added to his testimony, whether you regard the person that speaks, who was a most wise Prince: or the substance he delivers, which is most sententious and solid? I do not see what Panegyrick or what Apology the Jesuits could have made of more force or more for their advantage. Their enemies are put upon a necessity either to speak well of them, or affront that great Monarch, by giving him the Lye. For to say he lov'd the Jesuits because he did not know them, is to rob him of one of his best parts, which all admired in him; which was, not to be easily cousened in the judgment he framed of others, and besides, this was after he had tryed them many years, and had one of them continually near his person.

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11. After all these expressions of kindness, which were alwayes followed with real favours, who would imagine that the Jesuits should be, I do not say, so ungrateful and inhumane, but so stupid and insensible of their own good, as to plot this their grand Benefactors and protectors death. Yet Dr. *St.* is the man that layes it to their charge, as if they had not only design'd it in *Chastels* attempt (which proved ineffectual) but actually murthered him in the person of *Ravillac*, of whose counsel he supposes them to have been; though the villain himself, who had most reason to know it, in all his examinations and tortures, alwaies protested, that no body counsaild him to the Fact, nor so much as knew of his intentions. It is true the Jesuits enemies taking it to be a fit occasion to vent their malice against them, during the young Kings minority, whom they could not hurt in his fathers time; spread abroad Libels against them, and stuck not to report that *Ravillac* had suck'd all his deadly poyson out of *Mariana's* book, which he had got by heart: but this engin faild them, for to their great shame and confusion, it was found upon due examination, that *Ravillac* knew not a word of Latin in which the book is written, nor so much as *Mariana's* name. And soon after the Queen Regent, with the Princes and counsel in the Kings name, issued out a Decree which cleared the Jesuits from all suspicion of having had any thing to do in that wicked Fact. And because four dayes before the Parliament had condemned Cardinal *Bellarmins* book, *de potestate summi Pontificis in temporalibus*, in the same decree they revoked and annulled that Act.

12. His last fling at the Jesuits practise is, to make Father *Henry Garnet* guilty of the Gunpowder Treason. But it is manifest, that mild man detested from his very heart all such bloody practises, and laboured all he could to prevent them, by suing to *Rome* for an excommunication, against all those that should use any violent proceedings upon the account of Religion, as is to be seen more at large in the History of the English Province. (*Mar. l. 7. an. 27.*) The main thing objected against him was his concealing the plot, but you must know all the knowledge he had of it, was in the Sacrament of Confession, and all he could do there, was to exhort and conjure his penitent, to terrifie the Plotters from so wicked an attempt, and he was not at all wanting in this point of duty; but for revealing the plot, it was more than he could do, for Protestants must give us leave to beleive, what all Catholick Princes and States allow, to be of no prejudice, but rather an advantage to their safety; that the Sacred Seal of Confession is inviolable, nor is this only the Jesuits doctrine, but the known opinion of

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all Catholick Divines: there is not that Prieſt amongſt us that will not rather chuſe to dye, than reveal a Confeſſion, and if they dye for it, Proteſtants muſt not think it ſtrange that we honour them. This was Father *Garnets* caſe, who was condemned for not revealing Confeſſions, and for being a Prieſt and Jeſuit. No wonder then if St. *Arnour* ſaw his picture in a Catholick countrey: But I dare ſay he never ſaw *Guerets* or *Guignards*, as the Dr. inſinuates; for though they dyed innocently, yet they dyed not for the Faith, as Father *Garnet* did. Let St. *Arnour* ſay what he will, he never acknowledged himſelf guilty of the Treaſon: that's a meer calumny and it is ſomething ſtrange, the Dr. ſhould travail into *France* to know what paſſed in *London*. All he confeſſed was, that having an inckling of ſuſpicion out of confeſſion that *Catesby* was bruing miſchief (though he knew not what it was) he uſed all his power to perſwade him to be quiet, and not to run himſelf upon deſperate courſes, which were neither pleaſing to God nor man, and that finding him to his thinking, reſolved to follow his counſel, he did not take himſelf obliged to give informations againſt him, as not judgeing it the part of a chriſtian, much leſs of a Prieſt, to accuſe his brother of a crime, whereof he verily beleived he had repented. After his death it pleaſed God in a wonderful manner to confirme his innocency, (*ibid. n.* 34.35.) by imprinting his picture upon a husk of ſtraw, where ſome of his blood had light. King *James* himſelf and ſome other Proteſtants, as well as many Catholicks were witneſſes of it, and although much endeavour was uſed to find out a Painter, that would undertake to make ſuch another picture by it, none could be found; all concluding it was beyond the art of man, to contrive ſuch a rare peice in ſo narrow a compaſs. The Baron of *Hoboeque* (who was then Embaſſador from the Crown of *Spain*) offered ſix hundred Crowns for the ſtraw, and his teſtimony is yet to be ſeen, witneſſing that he ſaw the picture upon it, though he could not ſay it was like Father *Garnet*, becauſe he had never ſeen him. There is alſo extant a large narrative, which one *John Wilkinſon* ſigned at his death, who was the very man that took up the Straw at the Execution, and was alſo preſent when Father *Garnets* picture was firſt diſcovered upon the ſtraw.

13. One thing more I cannot omit in this place, that if Jeſuits were ſuch deſperate King-haters, as the Dr. paints them, Kings would not be ſuch fooles as to build them Colledges, and truſt them with the education of youth, and with their own Conſciences too, as we ſee moſt Catholick Kings and Princes do to this very day, the Empe-

rour,

rour, the Kings of *France* and *Poland*, the Queen of *England*, Queen and Prince Regent of *Portugal*, Dutchess of *Orleans* though but a late convert, Dukes of *Bavary Newburg* and many other Princes of *Germany* and elſe where. It is their neareſt concern to look well to their own preſervation and ſafety, and not to have dangerous Perſons about them. Had not the Queen Regent of *Spain* taken Jeſuits to be honeſt men, She would never have preferred Father *Nithard* her Confeſſour to the firſt Eccleſiaſtical dignity in all *Spain*, She would never have made him her firſt Miniſter of State. Her extraordinary, and now lately her ordinary Embaſſador at *Rome* and procured for him a Cardinals Cap, and his Holineſſe's command, and diſpenſation to receive it, and to undertake the other honourable Employments, which he laboured to decline according to the Obligation of his Vow. Believe me Princes are ſo far from conceiving Jeſuits to be Enemies to Government, that they are generally of *Alexander* the Prince of *Parma's* mind, that they are neceſſary to keep Subjects in obedience to their Governours, and that one of their Colledges is as good as a ſtrong Cittadel, to keep the People in their duty. [*Strad. To.* 2. *l.* 3.] And it ſeems the Magiſtrates of *Embrick* in *Cleaveland* thought ſo too; for not many years ago, when the Proteſtant Governour would have turn'd them out of the City, they prevail'd with him to let them ſtay, proteſting that the Jeſuits had ſuch a powerful influence into the good order of the whole Town, that they neither could nor would govern it without them, and with a great deal of reaſon; for what do the Jeſuits Preach to the People, but firſt, that Soveraign Princes are the Lords annointed and therefore to be reſpected and honoured as holy and ſacred things. 2. That it is a damnable *Hereſie* to think that their power does not come from God. 3. That it is God that ſets the Crown upon their Heads, as it was wont antiently to be repreſented in Pictures by a hand ſtretcht out holding a Crown. 4. That he who reſiſts Kings, purchaſes to himſelf his own damnation, as the Apoſtle expreſſes himſelf. *Rom.* 13. 1. 5. That obedience is due to them, not becauſe they are vertuous or wiſe, or indued with any other good quality, but for this only that they are Soveraigns and Gods Vicegerents. 6. that it is not lawful to deny them obedience, much leſs to rebel againſt them although they were vicious, untoward, and hard to ſupport, as S. *Peter* ſpeaks. 1 *Pet.* 2. 6. 7. That it is a moſt prodigious crime & execrable Parricide for Subjects to attempt any thing againſt their Perſons, upon any pretence whatſoever, and that afflictions & perſecutions patiently indured, are a moſt grateful Sacrifice unto Almighty God.

14. What

14. What ſhall I now ſay to the Drs. two propoſitions, which he would have Jeſuits declare without mental reſervations? To the firſt, about the Popes power to abſolve Subjects from their obedience, I beg leave to wave ſuch odious controverſies, about the authority of Chriſts Vicar upon earth. Let it ſuffice to have told you with *Henry* 4. that the Jeſuits hold nothing about the Popes power, which is not common to other Catholick Drs. It is not handſome for private perſons to renounce a power which their Superiours pretend to. To the ſecond, how the Jeſuits would behave themſelves in caſe the Pope ſhould Warr againſt the King, &c. I anſwer, I do not queſtion but his Majeſty would find them faithful Subjects, and repoſe as much truſt in them and all Catholicks, as in Dr. *Sti*, and thoſe of his *Principles*. It is freſh in our memories how the French King, for all he lately ſwagger'd with the Pope, and was ready to make warr againſt him, did not part with the Jeſuit his Confeſſour; nor repoſe leſs confidence in him and the reſt of his Order. There never was a preſident of the Jeſuits ſiding with his Holineſs againſt their own Princes, but there have been too many Examples of Proteſtants ſiding and Plotting againſt their Catholick Princes, We have not forgot the ſetting up the Lady *Iane Greys* title againſt the undoubted Heir of the Crown, and the cutting off the Queen of Scots head, that a Proteſtant might be ſure to ſucceed. It belongs to God to dive into the ſecrets of mens hearts, and therefore I will not offer to judge, but if it be lawful to gueſs by good conjectures, it is ſhrewdly to be ſuſpected, that ſome Proteſtants would have ſcuck to the *good Old Cauſe*, and have been backward enough in his Majeſties happy Reſtauration, had he not been a Proteſtant. I will not puzzle the Dr. with the reſolution of ſuch nice caſes, nor give you, Sir, any farther trouble at preſent, but conclude out of the premiſes, that Dr. *Still.* is far from proving the Jeſuits *Fanatical*, for reſiſting Authority under pretence of Religion, which was the thing he undertook to prove. The reſt of his unjuſt accuſations I reſerve for a fourth Letter.

THE

The Speech of *Henry* the IV. King of *France*, in behalf of the JESUITS.

THE Nobility of the Court of *Paris*, and a great part of the Parliament being come to the Kings Palace, *Harley* one of the Presidents of the Parliament of *Paris* addressing himself to his Majesty, pronounced a studied invective against the Jesuits, wherein he urged all that which the enemies of the Society had premeditated. All his speech closed in this, that the Society of Jesus ought not to be recalled into *France*, but continue banisht. The King replyed in this manner,

1. *THe care you shew of me and my Kingdome is grateful to me; albeit you seem not to have throughly weighed the things you demand, nor are you, as yet, so well acquainted with my thoughts, as I am with yours.*

2. *You deem the Weal of my Kingdome to consist in the proposition you have made; you tell me it is a matter that deserves to be most carefully deliberated. And I tell you, you have said nothing which I have not most carefully weighed, and most diligently examined by my self these eight or nine years.*

3. *You take your selves for men of great understanding and experience in the Common wealth. But beleive me I know as well as You all that hath been in controversie in this matter.*

4. *First of all you object to the Fathers of the Society, the Assembly of* Poissy, * *but without cause. For if there had been at that place others like many of them, the Catholick cause would have had a more happy success. Therefore that which you turn to their dispraise, any just Umpire will attribute to their vertue. But that which I most wonder at in your judgements is, that so preposterously you condemn the society of ambition, whereas the Fathers of the Society with a constant submission, have ever refused*

* The Clergy held an Assembly at *Poissy* an. 1561. in which the society was allowed of, and admitted though not fully.

refuſed all honour and preferment, as well Eccleſiaſtical as Political: and which is more, they bind themſelves by vow not onely not to aſpire to honours, but even to refuſe the ſame when they are freely offered them. Conſider their whole courſe of life, and you ſhall find that all their ambition is to labour to help all, and that without any pretence of intereſt or gain. They value not the expences of their own pains, ſo they may profit many.

5. *But that you call in queſtion the very name of the Society of Ieſus, and for that you tax them. But ſee with what reaſon. For if they muſt be blamed for that holy name, what ſhall we ſay for thoſe Religious Perſons who take their name from the moſt bleſſed Trinity? And your Daughters here at* Paris; *what will you think of them that call themſelves* Daughters of God? *Finally how will you cenſure my Knights, who are called of the Holy Ghoſt? Truly I do not more diſlike them that take their name from Chriſt, then any other.*

6. *You object that the Divines of* Sorborn *condemned the Ieſuites. I do not deny it. But they condemned them being innocent, unknown and unheard. For this I call to witneſs, thoſe very Divines themſelves, who now admit them, whom their Predeceſſours baniſhed, and honour them whom they contemned; nay they praiſe now and extol thoſe that were condemned, and ſtick not to take them for their Directors, and Maſters, in all kind of Learning.*

7. *You tell me the Ieſuits have hitherto remained in* France *onely by connivance, Here I acknowledge, and reverence the divine providence, that hath reſerved this honour for me, not yet atchived by others, that I ſhould eſtabliſh in this Realm the Society of Ieſus, which hitherto hath had no ſetled abode in* France. *My Predeceſſours have received the Society, I will patronize and preſerve them.*

8. *Peradventure you will turn to the Ieſuits diſcredit, that for which you ought to praiſe and honour them: The Univerſity of* Paris *earneſtly and openly oppoſed them. And what, I pray, was the cauſe of this oppoſition? All was, that the Fathers did not only equal others in Learning and Induſtry, but alſo went far beyond them. A clear teſtimony of this is the great number of Youth that frequented the Fathers Schools, where together with Learning they learnt Vertue. But to ſtop this oppoſition, I will make a Decree that the Univerſity of* Paris *ſhall no more oppoſe them. And this you will be glad of.*

9. *But*

9. *But you will tell me, that the ableſt of your Parliament got not their Learning of the Ieſuits.* This I will not much gain-ſay. *For the ableſt of you, as they excel in Learning ſo they exceed in years. Theſe got their Learning in Forreign Nations, before the Society ſet foot in* France. *Others did not ſo, and ſo I am certain they think and ſpeak otherwiſe. And what need they ſpeak? the matter it ſelf ſpeaks. We our ſelves ſaw now at the departure of the Society out of* France, *all the muſes ſeemed to depart. Our Univerſitie was deſert and mourned: thoſe came ſeldom at it, who before daily in great numbers frequented the Fathers. Yea many departed the Realm, and forſook their Country to ſtudy in the Societies Schools; nor could your Decrees or Threats ſtop them.*

10. *You ſay the Fathers joyned themſelves to the League, that is not to be imputed to their fault, but to the iniquity of the times. But this I perſwade my ſelf upon the aſſurance I have of the integrity of their Conſciences, that they will become ſuch towards me, as it behoveth them who mindful of benefits, deſire to ſhew themſelves moſt grateful.*

11. *Now ſome of you impoſe on the* Fathers *a new crime, and peradventure as yet unheard of, ſaying, that they draw to their order young men of the moſt forwardneſs and beſt diſpoſitions. An unpardonable crime: yet I praiſe them and eſteem them particularly for this, that you condemn. Do not we, though in a different matter, do the ſelf ſame? A Captain that is to raiſe Souldiers, does he not cull out the choiceſt, and leave the meaneſt and leaſt hopeful? In your* Parliament, *when you chooſe a new Court, or fill up an old, do you prefer the unlearneddſt, and leaſt apt for buſineſs? If the Ieſuits ſhould put unlearned Maſters in their Schools, or in their Churches ignorant Preachers, would you not with reaſon blame them? What offence is it that the Ieſuits ſhould provide the fitteſt they can, both for Church and Schools.*

12. *That ſlander which concerns the Ieſuits treaſure, is as falſe as common. Go viſit all the Colledges in* France, *ſearch all their treaſures ſum all together, and you will ſcarce find twelve, or at moſt fifteen thouſand Crowns I know well how poor and ſlender furniture, and proviſion was both at* Lyons *and* Bourge. *Nevertheleſs 30 or 40 perſons were to be fed in each of thoſe Colledges, whereas their yearly Revenues was ſcarcely ſufficient for eight Maſters.*

13. *The Vow of obedience with which they tye themſelves to the Pope, doth not oblige them to be more faithful to externes, then to us. Neither is there in that Vow any thing contrary to the Oath which they will ſwear unto me. They will attempt nothing (I am ſure) againſt their Prince. That Vow to the Pope, bindeth them to go to barbarous and ſavage Nations that they may reduce them to the Catholick Church. The whole World teſtifyeth that the remoteſt Regions of the* Indies, *together with infinite Hereticks, have been by their pains and learned endeavours, brought to Chriſts fold. I remember I have often ſaid, that if the Labour of Spaniſh Fathers be ſo profitable for* Spain, *why ſhould not* France *with reaſon expect the ſame? Is that Kingdom more fortunate and flouriſhing than this?* Spain *is loved by the Spaniards, and why ſhould the* French *hate their Native ſoil?*

14. *But as you are wont to ſay, theſe men ſeek to be admitted into Provinces and Kingdomes what way ſoever they can. Pray you is this an offence? 'Tis the cuſtom of all that follow the inſtinct of nature. I my ſelf, by what means I could, ſought to get my Crown. Howſoever we cannot but admire the Fathers conſtant patience, whereby they go through ſo great and hard matters, and bear ſo many and ſo heavy Croſſes.*

15. *Neither do I eſteem them the worſe, for that they be ſo obſervant of their Rules and Conſtitutions. This is that whereby the Society doth increaſe, flouriſh and better it ſelf every day more and more. For this Reaſon I thought not good to change any of their Conſtitutions and Rules, though I have made ſome change in others, which was not approved of all. But that's no matter.*

16. *The Fathers of the Society have many back Freinds, among ſome that ſeem Holy and Religious Perſons, who ſpeak ill of them. This no wiſe man will wonder at. Our age is not come to that Sanctity, that Ignorance ſhould ceaſe to hate Learning, or corruption of manners leave to envy integrity of life. It was ſo in times paſt, and ſo 'tis ſtill. Theſe Mouths are always gnawing on learned works. No proſperity ſo circumſpect that can ſcape the teeth of malice, hatred and envy, always attend the higheſt things. I obſerved: when it was conſulted about the recalling of the Ieſuits into* France, *that two ſorts of men did ſpecially oppoſe themſelves, Hereticks, and looſe living Church-men: the one was moved thereunto by their bad*

Faith

Faith, the other by their bad Life. But I am so far from being hereby moved to alter my intended purpose, that I am more confirmed in my resolution.

17. The Fathers of the Society, speak and think honourably of the Pope, so they should, and so do I; I join with them, since I am certain that in averring and defending the Popes authority, they differ not from other Catholick Divines.

18. Neither did their Doctrine ever give occasion to Clergy men to deny me tribute. Nor is there any to be found, whom these Fathers Words or Books animated to killing of Kings. Whatsoever some have patcht together to bring them to Discredit, is all a Fiction and meer Fable. Thirty Years and more are passed, since the Fathers began to instruct the Youth of France both in Vertue and Learning. Of these same have gone through with all their Studies in their Schools. Others have broke off, and applied themselves to Physick or Law. Tell me whether any of those ever learnt of their Masters to lay hands upon Kings, and kill them? I tell You the Fathers are so clear, that they are content to appeal even to their own Enemies judgement. There are some Pulpit-Men among the Heriticks, who were trained up in the Fathers Schools: Ask these Men their judgements concerning the Iesuits Lives and Doctrine: But whose Cause is so good as to desire to be tryed by Enemies? Yet I am sure in their Case this has been done, The Ministers have been asked their judgement of the Iesuits: And they have given no other Answer, but, That the Iesuits Lives cannot be Reprehended, and for their Doctrine, that it is in too clear a Sunne to be questioned. Certes few can be found that will dare to stand to their Enemies judgement, their security of Conscience must needs be great, that fears not any Adversaries Verdict.

19. The Confession of Barriere, who atttempted something against my Person, doth not infringe that which I have said. For so far was any Iesuit from that fact (which you nevertheless affirm) that one of these Fathers of good credit advised me of it in time, and another of them

dehorted and deterred Barriere *from his attempt; propoſing to him Gods heavy Judgements due to ſuch Malefactours.*

20. *As for* Chaſtel, *all imaginable torments, were not able to wreſt the leaſt Word againſt* Varadius *or any one Father of the Society. If this be not ſo, why ſpared you the guilty? Why let you them go when you had them faſt? why puniſhed you them not according to your Law and Court?*

21. *But to grant you that that never was; ſuppoſe ſome one of the Society had attempted againſt my Perſon. Will you condemn all the Apoſtles for one* Judas? *ſhall the puniſhment light on my head, for whatſoever any of my Souldiers ſhall treſpaſs in military licenſe? I acknowledge the hand of God, whoſe will it was to have me preſſed and humbled at that time; the ſame hand raiſed me and ſet me ſafe again. Gods goodneſs and providence be thanked. I have learnt to forget and forgive injuries for Gods ſake, as I willingly do for that King, who is greater then my ſelf. And now I will be ſo far from remembring injuries done unto me or revenging the ſame, that I will daily offer up Prayers to God for my Enemies. All of us have need of Gods mercy, which is no wayes better to be obtained, than by promptly and readily pardoning thoſe who have offended us.*

THE

The Fourth LETTER,

That the Jesuits are neither Factious, nor Enemies to Bishops.

1. SR. There seems to be an indispensable necessity that differences should sometimes arise amongst Gods Servants; for where there are different interests, as it falls out in divers communities, it is hardly possible, but there will be clashing now and then to maintain them, and the Divel will be sure to blow the coales of dissention to widen the breach. Saints upon earth have had their controversies: Witness St. *Paul* and St. *Barnaby*, St. *Peter* and St. *Paul*, [*Acts* 5. *Gal.* 2.] St. *Austin* and S. *Hierom*. And the blessed Angels in Heaven are recorded in holy Scripture to have resisted one another, when they did not clearly understand Gods will; as it happned between the two Angel-Gardians of the Jews and the Persians, who stood each of them for their Pupils, and opposed one another for the space of one and twenty dayes; the Angel of the Jews striving for their delivery, least they should be corrupted and perverted by those Infidels; and the Angel of the Persians contriving their stay, that the Persians by conversing with them might be converted to the true Faith. What wonder then if frail men are sometimes at variance, when both parties take themselves to have right on their sides. This has been more then once the case between Regulars and Seculars, to dispute exemptions and priviledges, while neither of them will yield what they conceive to be their due, till their Supream Pastor pronounce the sentence, and take up the dispute. But why the Jesuits should bare the blame of those misfortunes more than others, I do not see: only they are Jesuits, and therefore must have the cheif hand in all manner of mischeif, if their enemies may be credited.

St. Hier. Theodor. S. Greg. S. Thom. apud Cornel. a Lapid. Daniel. 10.

Sect. 9. 2. In the first place, Dr. *St.* objects the differences between the Jesuits and the Secular Priests, begun (saies he) at *Wisbich* Castle. But he is much out of his story, for the Jesuits had no hand in the breach, as is clearely to be seen in *Mores* History [*l.* 4. *n.* 17.] Some dispute indeed there was, upon Mr. *George Blackwels* being established Superiour over the Clergy, under the title of Arch-priest & if Fa. *Parsons* stood up in defence of his Holiness authority in that occasion, he ought not to be blamed for it, but I will never beleive that he used such scolding reproachful language, as the Dr. speaks of out of *Watson*, not indeed half so foul language as is to be found in his own works. Had he call'd it *Folly*, or a *Bad spirit*, to resist the Popes Authority, he were not to be blamed, Sir, calling things by their own names, no more than the Apostle, for his character of those of *Candia*, in his time. *Tit.* 1. 12. But that you may see how unlucky the Dr. is in his Authors, this *Watson* was ecuted at Tyburn for having a hand in Sir *Walter Rawleighs* business, and dyed very penitent, retracting with great korror what he had passionately written against the Jesuits, and in particular against Fa. *Parsons*. But F. *Parsons* was the man that hindred the Clergy from having a Bishop. No such matter. There is a writing of his to be seen, in which he gave his Holniess nine reasons for the conveniency and necessity of having two Bishops in *England*, and a Letter to Cardinal *Alan* about their maintenance. What the Dr. insinuates of the Jesuits aim to govern the Clergy is as wide of truth. Tis far from their spirit and vocation to seek any such authority, or to pretend any more then to be their fellow-labourers in the English vineyard, as sent thither by the same common Master, Christs Vicar upon earth, for the good of souls.

3. He enlarges himself yet more upon another later controversy, between the Regulars and Seculars, about the Bishop of *Calcedon*, and makes a long Catalogue of books writ *pro* and *con*, and it is no discredit to the Jesuits to see *Aurelius* named amongst their Adversaries who they say proved afterwards to be that famous Jansenist the Abbot of St. *Cyran*. But because *Urban* the eight, has commanded under censures, that no more should be written of that subject, I forbear to medle with it. Only, Sir, you may please to take notice how ignorantly the Dr. says, the Pope only suppressed the books on both sides, but *durst not interpose at all in the main business, for fear of losing either side.* For was not the main controversy about the regulars jurisdiction, and the validity of confessions heard by them, without the Bishops approbation? And did not his Holines in his *Breve A. D.* 1632. as is to be

seen

seen in *Mores* History, [*l* 10. *an.* 9.] declare all such confessions valid, and that Regulars having their power immediately from the Sea Apostolick, needed no Episcopal approbation to hear confessions. And farther that all Missioners were to use their faculties and priviledges in the same manner as they did in *Gregory* 13. and *Paul* 5. time. Let the Dr. then for shame forbear to cry out as he doth; *were not here controversies to be determined? to what purpose is that authority that dare not be exercised when there is need of it?* You see the Pope durst *interpose* and *exercise his authority* and *determine* the main *controversies*.

Sect 10. 4. His third objection is the Jesuits particular opposition against Bishops but they have a ready answer, *we have no such custome nor the Church of God*, 1 Cor. 11. They do not deny but they have had their difficulties with some Bishops about their Priviledges, which you'l say they have no reason to forgo, but have no *spite to their authority*, as the Dr. maliciously affirms. I told you before how Father *Parsons* laboured to have *Catholick* Bishops sealed in *England*, now I will give you a later Testimony, how far they are from opposing any such authority in a part of their Provinciall letters, 4. *Decemb. A. D.* 1635. [*Mores ibid. an.* 9.] to the Pope's *Nuncio* then resident with the Queen of *England*. *None of ours*, says he, *has ever opposed himself against the establishment of Episcopal authority, but we have either delivered our opinions, when we were asked by those that had power to do it, or have written by constraint, what we judged necessary to defend the faith and dignity of the Sea Apostolick, for which no body can blame us. Nor were we heretofore any let or hinderance to the Bishop of* Calcedon, *or will we be hereafter to any other, from freely exercising whatsoever power he shall receive from the Sea Apostolick.*

Now to the Drs. two instances, of the Jesuits unworthy dealing with the Arch-Bishop of *Manille* and Bishop of *Angelopolis*: I confess it is a hard task, to convince a Lyar, that fetches his news out of another World, many will rather chuse to believe him, then go so far to disprove him. Yet in our case, the very Authors themselves, out of whom he has copyed his stories, render them not only suspected but improbable: he might as well have taken them out of the *Holland* Gazet, which is usually well furnished with such matters. All I have to say to that of the Arch-Bishop of *Manille*, is to tell you that the Moral Practise of the Jesuits, is just such another Libell as the Mystery of Jesuitism, and both burnt at *Paris* by the Hangman, in obedience to the Kings Orders, though it seems, they have risen again out of their Ashes, and appear in *London* like *Phœnixes*. The journall of St. *Amour* with the other story of the Bishop of *Angelopolis*, is as little to

be credited as having had the same fate to be destroyed by the Hangman and who will trust a rank Jansenist, when he writes against his professed enemies the Jesuits. But I have something more to say to him and his story: for I have lately met with a writing of Father *Annats*, who has clearly lay'd open his manifest impostures, and proved the whole Machine of his accusations, to be such a tottering Ruinous piece, and so ill contrived, that it falls to the ground at the least touch. This you will presently see if you please to observe, that all is built upon a letter, of the Bishop of *Angelopolis* to Pope *Innocent* the 10*th*. which no wise man will believe, was ever written by the Bishop, but forged at *Port Royal*, as there is just reason to suspect; For the publisher was so strangely blinded with passion, to disgrace the Jesuits, he did not mind, that his accusations would serve them for a very sufficient answer. He makes the Bishop of *Angelopolis* complain, how shamfully he was abused by the Jesuits of his *Dioceese*. I confess the word of a Bishop carries a great authority: but what if a greater Bishop than he were of a contrary mind? will it not much lessen his credit? this is our case; for the same Bishop of *Angelopolis*, in the same letter, confesses the Arch-Bishop of *Mexico*, stood wholy for the Jesuits. What if besides this Arch-Bishop, the *Vice Roy*, and all the Kings Officers and Judges of his Courts, were also for the Jesuits? What if all the Religious of other Orders, and the Inquisitors, nay his own Chapter, all sided with the Jesuits? Will not all these grave Testimonies be able to clear them? The Bishop again professes in the same letter, that the Jesuits had gained all these to their party, and that *he* was *alone*. What shall we then think of a Letter, which in the same breath, both accuses and defends the Jesuits, and so defends them, that the Accuser himself acknowledges he is *alone*, against the whole Soveraign Ecclesiastical and secular power of the Country? is it not a very pleasant continuance, that to make the Jesuits criminal, all the most honourable and considerable Persons of the *West Indies*, must be made their Complices and guilty of the same Crime? Beleive me, had the Jesuits stood with the Bishop against all those, Doctor *Stillingfleet* would have cryed out as loud against them.

Faussetez & Impostures d'un Cahier, &c.

Another ground to suspect, the Bishops Letter was forged, is the improbability of the accusations: For who will easily believe, that the Jesuits either bribed the Vice Roy, or offered a sum of money

for

for the Bishops head, or forced him into the Mountains, or put their Scholars in Mascarade to abuse him, or refused to obey the Popes or the Kings orders, or preach'd Christ so as to conceal his crucifixion, or caused other regulars to be whipp'd and banished that came into *China*, or that they were so strangely fallen from their first Institute as to need a Reformation. Methinks the Publisher of these Accusations (and the Dr. too who takes them up at second hand) might have done well to have reflected, on that judicious Observation of an old German Protestant, who when he heard what strange tales were told of the Jesuits, and amongst the rest Cardinal that *Bellarmin*, had in his time ravished I know not how many Virgins. Such Reports saith he, are of no advantage to our Cause; for when the World is once used to such improbable Lyes, they will hardly be brought after to believe what is really true.

However the Publisher sticks not only to relate them but also to assure us, that the Popes Breve 16. *April Anno Dom.* 1648. fully *confirmes* whatever the Bishop had objected against the Jesuits, which is so notoriously false, that I wonder how he had the Face to say it, or the Dr. to repeat it after him. For in the whole Breve, and Decree of the Congregation inserted in it, there is not the least mention made of any such misdemeanours of the Jesuits, or any thing insinuated to their disparagement, but only a Declaration of some Points not derogating at all from those Priviledges, which occasioned the Controversie, and a Resolution of 26 doubts which is common to other Regulars as well as Jesuits, and so little favourable to the Bishops pretensions, that Father *Alvarade*, the Jesuits Procurator for *Mexico* not only proved 18 of the Resolutions to be directly contrary to what he would have had, but also was permitted to Print it in *Rome* it self. The World knows, Pope *Innocent* the X, was not to an humour to dissemble such gross abuses, had they come to his knowledge, a clear Argument (saies Father *Annate*) that the Ship that that brought the Letter from *Mexico*, delivered at *Port Royal*, or it were ever sent to *Rome*, God heard his devout Pray'r that penn'd it, in which he *beseeches Christ Iesus, that if what he writes does not aim at Gods glory, it may never arrive at the Popes hands, or if he receive it, he may not regard it but dispise it.* I know the Dr. talks another Decree against the Jesuits, but confesses it was put into the *Index expurgatorius* by *Alexander* the 7th. which is a shrewd sign it was a surreptitious or counterfeit Peice which his Holiness would not own. I am sure, there is nothing against the Jesuits, in the final determi-

nation of the whole controverſie, ſigned by Cardinal *Spada*, who was head of that Congregation *Anno Dom.* 1632. after ſix years diſpute; for never could the Congregation be drawn, to declare the validity of the Biſhops excommunications, or the Jeſuits neceſſity of being abſolv'd from them, or to condemn the Jeſuits carriage in that whole buſineſs. On the contrary ſide, I find both Congregations ſpeak very honourably of them; for this laſt ſtyles the Society a *laudable and profitable Order*, that *Labours* with great *Fruit* of Souls, and exhorts the Biſhops to *embrace* them as ſuch. And that which was in 1648 concludes thus. *The Holy Congregation ſeriouſly exhorts in our Lord, and admoniſhes the Biſhop that being mindful of Chriſtian meekneſs, he carry himſelf with a Fatherly affection towards the Society of Jeſus, which according to their laudable inſtitute has laboured, and ſtill continually labours with ſo much Fruit in the Church of God. And that conſidering it as a profitable help, in the conduct of his Church, he treat them favourably and return to his former Freindſhip*, &c. Note that the Tranſlator of the *Breve* where this is recited, could not abide to ſee ſo clear a Teſtimony of the Jeſuits good ſervice, actually performed for Gods Church. What does he? according to the *Iunſenian* dialect, he turns the word *Laborat* into *Laborabat*, and ſo tranſlates it in the Preterimperfect tenſe, to make his Reader beleive, that though the Congregation acknowledge, the Jeſuits have formerly done the Church good ſervice, yet all that is paſt and gone, whereas the Congregation ſpeaks expreſly in the Preſent tenſe, that they ſtill labour without intermiſſion: So far were thoſe grave Prelates it ſeems, from thinking there was any need of reforming the Jeſuits, as was objected. I may add unto all this one reflexion more, which might ſerve alone, to juſtifie the Jeſuits in their difference with the Biſhop. Know then that the King of *Spains* Counſel in *India*, being throughly inform'd of all paſſages in thoſe Countries, thought fit for the quiet and peace of his Dioceſs, to recal the Biſhops to *Madrid*, and there make him reſign up his Biſhoprick of *Angelopolis*, and content himſelf with another leſs Biſhoprick in new *Spain*, which is a ſign, he had not carried himſelf with ſo much ſatisfaction as was expected.

I muſt not leave this point without clearing the Jeſuits way of Preaching and Converting Souls in *China*. This I cannot do better, then by producing the Teſtimony of a learned and grave Dominican, who lived long in that Kingdom, and was well acquainted with the Jeſuits, who by the way, it ſeems uſed him civilly for all he was of another

another Order, and did not cause him to be whipped or banished, as their custom is if we beleive Dr. *Stil.* *I Brother Dominicus Sur-Petrus alias of St.* Pete ra *Sicilian of the Order of Preachers, heretofore &c. do declare unto all those, that shall see these present Letters. First, That having been sent by my Superiours to Preach in this Kingdom, and having by their command, for 8 years, diligently informed my self of all the superstitions of their Sects, do judge, that the practise, which the Fathers missionants of the Society of Iesus make profession to follow, in dispensing with certain Ceremonies, with which the Christians in* China, *use to honour their Philosopher* Confusius, *and their other deceased Ancestours, is not only safe (as approved by the* H. *Congregation of the Universal Inquisition) but if we regard the Principles of their prime Sects, much more probable then the contrary, and not only profitable but also necessary, to open the Gate of the* Gospel *to those Heathens,* &c. *Secondly, I attest that the Fathers of the* Society *in this Kingdom of* China, *announce Christ crucified unto the Pagans not only by word of mouth, but in their many writings, and diligently instruct their Neophyts in the mysteries of the sacred Passion, and in some Residences have erected confraternities of the holy* Passion, *and that of late the Persecutor of our holy Law call'd* Yan Quam Sein, *urged this cheifly, against the Preachers of the* Gospel, *that they worshiped a man crucified, for the Lord of Heaven and Earth, which he proved out of the Books of the Fathers of the society, &c. Thirdly, I attest, and for as much as it is necessary, do confirm it by Oath, that in giving these two Attestations, I was not led by any bodies intreaty or perswasion, but onely by the love of Truth. For considering that the doubts which are moved in these matters, are onely in point of Fact (as the* Congregation *insinuates) and that in such moral things, the circumstances of the Fact, are to be measured by the judgement of learned and prudent men: It seemed to me very unreasonable, to condemn as superstitious, what so many and so great Missioners of the society (with whom I have lived and familiarly conversed these 3 years, whose Charity I have experienced, and whose Learning,* Piety, *Zeal, good Behaviour, not to say holiness, is well known to me) and so many of their worthy Predecessours, have judged to belong only to a politick and civil kind of worship. Wherefore knowing that upon occasion of certain doubts, that Fr.* Br. John Baptista de Morales, *of the same Order and* Province, &c. *propounded to the holy Congregation of the universal inquisition* Anno Dom. 1645. *some not well affected to the Society, both in* Europe *and* India, *have given out, that the Missionants of the Society, in the Kingdom of* China,

did not Preach Christ crucified, and permitted their Christians to play the Idolators that I may not by my silence, seem to consent to their report, and that I may with all as much as I can, clear the reputation of so great Fathers, I have given this Testimony, submitting it to the more certain judgement of the holy Roman *Church. In Witness whereof I have given these Letters, and signed them with my own Hand, in this House of* Canton, *where we are kept in banishment and thraldom, for the true Faith* 4. Aug. Anno Dom. 1668. *B. Dominicus Sar Petrus*, &c. I find this Attestation, in Latin, in *Estrix* his *Diatriba Theologica* newly printed at *Antwerp* [1 pag. 241.] and the Author who resides at *Levain*, is ready to shew an authentical Copy, faithfully taken out of the original, which is kept in the Jesuits atchievments at *Rome*. And I need go no farther, to confute all the Drs. slaunders, of the Jesuites behaviour in *China*; for what he saies of the 17 Decrees against the Jesuits 1645. they were the Answers to *Morales* his doubts mentioned in this Attestation, but nothing against the Jesuits, as appears by the latter Decrees of the same Congregation under *Alexander* the 7th. 1656.

Sect. 11. His last Objection is about the Jesuits differences in matter of Doctrine, for he saies truly they not only dissent from the Jansenists in the five known Propositions, but also differ from the Dominicans in two main Points, the immaculate conception of our blessed Lady and Physical Predeterminations. Sir, this Objection concerns other Catholick Drs. as well as the Jesuits, for they all agree with the Jesuits that the five *Iansenian* Propositions condemned by his Holiness are heretical, and many of them side also with the Jesuits against the Dominicans, in the other two Controversies yet under debate. However because the Jesuits are particularly named by the Dr. as the chief Dissenters, you may expect a word or two from me in their justification. It is their glory to have so stoutly opposed the *Iansenists* Doctrine, which has been since blasted by the definitive Sentence of the Supream Pastors of the Church. The Dr. might as well have objected their dissenting from the *Calvinists*, for since his Holiness his censure has been generally received by Catholicks all over Christendom, there can be no question but *Iansenisme* is condemned by the Church, as well as *Calvinisme*, and are both equally to be esteemed Heresie, for I suppose we all agree that the whole Church cannot erre in condemning Heresie, and when we say so, our meaning must be not to include the opposite Party, or to require that they submit and *declare that they believe contrary*

to

to what they believed before, as the Dr. seems to require, pag. 447. otherwise we may justify the *Arians* and all other Hereticks, who were rarely known to have submited to the judgment of the Church that condemn'd them, though assembled in general Councils. It is clear then that such *divisions* as these between the Church and those that *seperate* themselves from her, are not prejudicial to the Church's Unity, which is entirely preserved by a due submission of all her members unto what the Church thinks fit to determine. It were easy here to answer the Drs. question; *let them name one controversy that has been ended in their Church, meerly by the Pope's decrees*; for to go no farther this very controversy of the Jansenists *has been ended by the Popes decrees*, and so ended that the Jansenists themselves have submitted to them, as is evident to all those that are not ignorant in those affairs; for did they not (the Bishops as well as others, that had stood out so long) at last submit and sign the *Formulaire*, by which they not only acknowledged the 5 condemned Propositions to be Heretical, but to be the very propositions of *Iansenius*, and did not his Holiness upon the *French* Kings declaration of this their submission, by a particular *Breve*, restore peace to the *Gallican* Church?

How shamefully then does the Dr. cry out; *that there never was a fairer occasion given to the Pope, to shew his authority for preservation of the Church's unity, then this of the five propositions.* And yet *that he could never be prevailed with to suffer the main controversy to be touch't*, and that *there are so many wayes to avade his deffinitions, that his Authority signifies nothing*; for you see for all the Jansenists *ways* and *tricks to evade*, the Pope *shewed his authority to preserve the Churches unity*, and was *prevail'd with* to define the *main controversy* so far; that no body now dare call it in question or profess himself a *Iansenist*, whatsoever he may be in his heart. But why says he, does not the Pope, or at least general *Councils* put an end to all controversies amongst Catholicks? For example, why does he not determine the differences about the *Immaculate Conception and Predetermination*, which have made so great a noise in the world? Let him first tell me, why did not our Blessed Saviour leave all matters of Faith so clearly expresst in holy Scripture, as to prevent all disputes amongst Christians, or why did not the first four general *Councils* (whose Authority the Dr. allows) give us a clear Comment upon all difficult places which are found in the sacred Text, or why does not Dr. *St.* himself, undertake out of Scripture, to reconcile all the dissenting members of his Church, for since *all parties agree the Scripture to be Infallible* (it is his own rule) *there can be no more*

certain

certain way for Unity. Why I ſay does he not then, make uſe of this *moſt certain way* to keep unity in his Church, where we ſee they condemn one another of damnable errours? I will not take upon me to enter into the ſecret Counſels of Chriſt, and his holy Spouſe the Church, or to give you the reaſons why they thought fit to leave things as they are. But I may venture to gueſs why the Dr. with all his writing and preaching, has not yet, nor never will void all controverſies out of Scripture; for where the difficulty lyes in the ſence of Scripture, it ſelf (as it is our caſe) let it be never ſo infallible, there cannot be a leſs certain way to Unity, or more endleſs way of taking up diſputes; then the Scripture, unleſs it would ſpeak for it ſelf, and declare its own meaning, which will never be. It is not ſo with Catholicks, for the Pope or a General Council, can declare their own meaning, if there be any doubt of it, as it happened in the caſe of the five Propſitions, which the Janſeniſts would have drawn into different ſenſes, for his Holineſs found a way to make them clearly underſtand his meaning. And I think there never was Heretick condemned in a general Concil, that doubted whether he were condemn'd or no, as Proteſtants doubt, whether Infants may be Baptized, whether Biſhops are *de jure Divino*, &c. For all their infallible Scriptures. To maintain Scripture to be a better way to decide controverſies, then the living Voice of the Church, is juſt as if a man ſhould contend, that the Law it ſelf or God Almighty is a better means to end Suits at Law then the Judges upon the Bench; for while the Law and God Almighty are ſilent, unleſs the Judge pronounce ſentence, the Suite muſt of neceſſity be endleſs, and ſo muſt all controverſies in Religions; for all the infallibility of Scripture, ſo long as it does not explicate its own meaning, and anſwer all difficulties.

As for the diſputes between the *Ieſuits* and the *Dominicans*, about predetermination and the Immaculate Conception, it is ſtrange ſuch School diſputes ſhould be ſtill objected againſt the unity of our Church. I ſay School diſputes for ſo I muſt call them, till the Church pleaſe to determin them, for the Dr. muſt know, that though theſe contentions are about matters of Faith *in reality*, yet are they not matters of Faith *quo ad nos*, till they be propoſed unto us as ſuch, and therefore although we contend about them, and are at variance among our ſelves, yet our unity is ſtill preſerved by this, that both parties are ready to ſubmit their judgments to the judgment of the Church, when ever ſhe pleaſes to deliver the truth.

If this had been well considered by the Dr. he would not have taken so much pains to prove so great a Paradox, as that there is as much union amongst Protestants as Roman-Catholicks. In the interim the Church is careful to prevent all inconveniences, which arise, sometimes out of the heat of such eager disputes by severely forbidding both Parties to presume to censure one anothers Tenets, and this under pain of excommunication and other penalties, for this amongst obedient Children is sufficient to keep them in Peace and Unity (for whatsoever they hold of the Popes infallibility) they all agree that obedience and submission is due to his Authority, upon pain of being accounted Schismaticks, for not yielding obedience to the common Pastor and Head of the Church. Protestants have no such way either to suspend or end their disputes, but must of necessity wrangle it out to the Worlds end, for want of a living Judge of Controversies. What the Dr. adds of the Jesuits holding a strange opinion of the Popes infallibility in matters of Fact, is most false, for they differ not from any other Catholick Divines, as I have often told you. Lastly, for their *perswading the People to defend the immaculate Conception with Fire and Sword and with their Blood*, with which he concludes his 5th. Chapter, it needs no Answer; his Author has no credit as having been burnt at *Paris* for a Libel by the Kings order, as I have told you. And now I promise you I will tire you no more with my long Letters, having clearly and freely given you my sentiments concerning all the *D.s.* slaunders and objections against the Jesuits, Farewel.

Post-

Postscript.

SIR, *I have yet a word or two to add upon the Receipt & Perusal of two Books since the writing of this Letter. The first is a compendious Account of the mission of* China *given at* Rome *this very Year* 1672. *to the sacred Congregation,* de propaganda fide, *by Father* Prosper Intercetta *the* Jesuits *Procurator from that Kingdom. By this it appears that the* Jesuits *do not always find that* commodious entertainment *in* China, *which the Dr. dreams of; for this Author witnesses that they commonly beg their sustenance of Neighbouring Europeans, and have not been without their Persecutions. For* Anno Dom. 1664 *four of them were clapt up close Prisoners, with three Chains, a piece tyed to their Necks, three to their Hands, and three to their Feet: the cheif of these F.* Adam *was sentenc'd to a cruel death (though the Execution was hinder'd by a terrible Earthquake, and other dreadful signs from Heaven, which made the People cry out,* (great is the God of Christians,) *the other three were condemned to have* 40 *Bastinadoes and all the rest were forc'd out of their* 41 *Residences, and* 159 *Churches and banished into Cantons, and there kept Prisoners, nor have we yet news of their Releasement, though the last Letters from* Pekin *of the* 23 Novemb. 1670. *give great hopes of more liberty, then ever to Preach our Christian Faith, since the honourable* Reception *of the* Portugal *Embassadour in that Court. It also appears to be false what the* Dr. *affirms of other Religious, being kept out of the Kingdom by the Iesuits, for the same Author tells us that before the late persecution, the Dominicans had* 21 *Churches and* 11 *Residences, and the Franciscans* 3 *Churches and* 1 *Residence. Lastly, this Author reckons up* 254980 *converted by the Iesuits alone, from the Year* 1581. *to* 1667. (*not* from Laces and Ribbands,) *but from Idolatry, to the worship of* Christ crucified.

The other Book I mentioned contains a second Answer to the infamous pretended Letter of the Bishop of Angelopo-

lis *drawn out of his Annotations upon St.* Tereſa's *ſpiritual inſtructions, tranſlated out of* Spaniſh *by* Francis Pellicot *Almoner and Confeſſour in the Queens* Court, *and Printed in* Paris *by* George Joſſe *at the* Crown *of* Thornes. *For there the Tranſlator (who profeſſes an intimate acquaintance with the ſaid Biſhop) in his Preface, does not only deny him to have been Author of that ſcandalous Letter to the Pope, but produces three other Letters of his, written ſome Years after his conteſt with the Ieſuits, highly in their commendation, as you may ſee when you pleaſe. And farther in the Biſhops life, he ſhews how he retracted what he had unadviſedly done againſt them, in oppoſing their Priviledges out of the Biſhops own words which here follow.* We are often ſo wedded to falſe perſwaſions, which ſelf Love ſuggeſts to maintain a bad Cauſe, that it is hard to root them out of our imagination, and reduce our ſelves to the truth. This evil is very familiar with us, and I dayly experience it in my ſelf, and particularly in a certain Cauſe; for why ſhould I not publickly acknowledge my Errour, ſince I offended in the ſight of the whole World. I ſay it happened in a thing of this nature, that I found certain Reaſons to oppoſe my Adverſaries (*the Ieſuits*) which ſeem'd to me good and holy, but really were not ſo, but the effects of a vain and preſumptuous Spirit. For I found afterwards, with the help of divine light, that the thing which I believed was from God, was quite contrary to his ſervice. And this falſe belief of mine ſprung from my ſelf love, my paſſion, my pride, my vanity and my preſumption. *What better Apology can be made for the Ieſuits, than this humble Confeſſion and Retractation of the Biſhop?*

Palafox Annotat. to the 56 Ep. of St. *Tereſa.*

FINIS.